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The student's New Testament  
compilation





THE  
STUDENT'S NEW TESTAMENT  
COMPILATION



THE EPISTLE OF PAUL THE APOSTLE TO THE  
ROMANS

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## *A Key to the Abbreviations Used*

*(The notes are those found in each translation.)*

- (A.V.): Authorized Version, or the King James Bible,  
Printed at the University Press, London.
- (SNT): The Syriac New Testament—Murdoch's  
Translation, Published by the Scriptural  
Tract Repository—H. L. Hastings, Boston,  
Mass.
- (NNT): The New Testament—George R. Noyes.  
Printed by the American Unitarian Associa-  
tion, Boston, Mass.
- (JMT): The New Testament—James Moffat, D.D.  
Published by George H. Doran Co.
- (WNT): The New Testament in Modern Speech—  
Richard Francis Weymouth.  
Published by the Pilgrims' Press, Boston,  
Mass.
- (Comp): Compiler's Notes, which include the occasional  
use of the following versions:  
The Twentieth Century Translation, Pub-  
lished by Fleming H. Revell Co.  
The New Testament in Modern English by  
Ferrar Fenton, Published by S. W. Partridge  
and Co., London, England.  
Revised Version (American) Published by  
Thomas Nelson and Co.  
The Modern Reader's Bible—by Richard G.  
Moulton, Published by The Macmillan Co.,  
London, England.

*Appreciation is here expressed to the publishers for per-  
mission to quote from these translations.*

*"Ye search the Scriptures, because ye yourselves think that in  
them ye have everlasting life; and it is they that testify of me;"—  
Jesus [John 5:39].*

*Taken from the Geo. R. Noyes translation*



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*"Ye do err, not knowing the scriptures, nor the power of God."*

Jesus (Matt. 22:29)

## PREFACE

Mrs. Eddy points out that "Acquaintance with the original texts, and willingness to give up human beliefs (established by hierarchies, and instigated sometimes by the worst passions of men), open the way for Christian Science to be understood, and make the Bible the chart of life, where the buoys and healing currents of Truth are pointed out." (Science and Health, with Key to the Scriptures, p. 24:4-10.)

Many teachers, practitioners and students, however, are too busy to bend time and effort toward mastering these original texts in Hebrew and Greek, and are relying on the efforts of those Greek scholars of 1611 who gave us the King James Bible. But recent discoveries of papyri, in the Far East, have enabled contemporary Greek authorities to throw more light on these sacred pages, in their modern translations.

For the purpose of close study, the writer has compiled five of the most authoritative translations of the New Testament, with occasional quotations from three others, giving each verse first as found in the King James Version, and following it with the corresponding verse in each of these translations. This brings before the student all that has been discovered in that particular verse. The George R. Noyes New Testament, quoted and approved by Mrs. Eddy, is included in this group.

Close study, so necessary at this hour and so exemplified in Mrs. Eddy's life, will be brought almost involuntarily into play through this work, richly rewarding one's efforts with clarity and emphasis. Alert students, who are aware of the warning in Science and Health, (534:24), will pause long enough to question their induced prejudice against intensive Bible study, and will welcome this opportunity which offers and encourages resistance to this mesmerism.

Provided with and protected by individual spiritual understanding of the Scriptures, which the text-book "Science and Health" has given us, we shall discover vastly more in these translations than possibly the translators themselves were wholly aware of—thus proving our Leader's great gift to be indeed a "Key to the Scriptures".

A student never allows himself to be impelled into hurried or careless reading, nor will he in this instance permit himself to be betrayed into satisfying mere intellectual hunger for "color", found in the *nuances* of texts; but each translation, with its shade of difference should be tested upon the touchstone of individual understanding. Then will these diamonds of Truth yield and reflect their many facets of light and meaning.

Throughout this work the writer has included those Old Testament passages which are either quoted or referred to. This has been done to bring out the exact point of view of either speaker or writer. It enables the student to arrive at his meaning, and thus gives certitude to the work of scientific interpretation.

To illustrate: in John 1:51 Jesus said: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man". This is a definite reference to, and fulfillment of, Genesis 28:12—the story of Jacob's Ladder; it is quoted in full as an aid in understanding Jesus' declaration. I have not presumed to comment on or interpret the Scriptures: that is, in this instance, to declare that Jacob's Ladder typifies the footsteps of Truth, Christ; that "earth" represents the human consciousness; and "heaven"—the divine Mind. This unfoldment is the Father's sole prerogative, and have we not this assurance: "Fear not little flock; it is your Father's good pleasure to give you the Kingdom"?

A reference Bible usually cites passages which merely contain some word or idea in common with the text, and does not confine itself to the task of supporting the unmistakable relationship of the Old Testament to the New. In this work—"The Student's New Testament Compilation"—this has been done, and these passages reveal the advent of Christianity as the fulfillment of prophecy.

The Compiler's notes, found under the caption "COMP", cover the scope of a Bible dictionary. All relevant information on each subject has been gathered, free from theological bias, and escaping the scope and limitations of a commentary. This information will be found at the foot of each verse containing a subject needing such treatment. For instance, in John 1:1 "In the beginning was the Word, and the Word was with God, and the Word was God", the term "Word" is briefly traced from its earliest use to the time John employed it, showing its import throughout the ages. The New Testament writers were naturally influenced by these developments, and, to understand their writings, one should have a knowledge of the history of the terms they employed. Brief biographical sketches are found throughout. This plan gives us a Bible Dictionary for the student, compiled through the lens of Christian Science.

The writer has contributed nothing but the task of collecting and focusing these many rays. Each may find his own gleam, thus illustrating the Revelator's prophecy: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." Revelation 2:17.

Signed: JOSEPH HALLINAN.

To all earnest Christian Scientists who have been  
aroused to the daily practice of close Scriptural  
study, this work is lovingly dedicated.

JOSEPH HALLINAN

*"My students need to search the Scriptures and "Science and Health with Key to the Scriptures," to understand the personal Jesus' labor in the flesh for their salvation: they need to do this even to understand my works, their motives, aims, and tendency."*

MARY BAKER EDDY

[Miscellaneous Writings, Page 214:19-23]



# THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

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## CHAPTER I.

### Romans 1:1

- (A.V.): Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,
- (SNT): Paul, a servant of Jesus the Messiah, called and sent; and separated unto the gospel of God,—
- (NNT): Paul, a servant of Christ Jesus, a called apostle, set apart to preach the gospel of God,
- (JMT): Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God
- (WNT): Paul, a bondservant of Jesus Christ, called to be an Apostle, set apart to proclaim God's Good News,
- (Comp): The term translated here as "servant" conveyed the sense of "slave"—one who is bound to his Master and working for his interests. Recently discovered papyri lend further support to this interpretation, for there occurs repeatedly this identical term employed by Paul, and in this selfsame sense of "slave".

In the Judaic ritual it was customary to appoint or elect various officers, priests, etc. These appointments were based upon seniority of service, fidelity in work, and, not infrequently, family relationship. Paul therefore felt the necessity of explaining the method of his appointment to apostleship, namely that of being "called", not appointed. This "call" was to be understood as the working of Prin-

ciple, not as the result of human planning. Some authorities read this part of the sentence as—"the called apostle".

Romans 1:2

- (A.V.): (Which he had promised afore by his prophets in the holy scriptures,)
- (SNT): (which he had before promised, by his prophets, in the holy scriptures,)—
- (NNT): which he had promised before by his prophets in the Holy Scriptures,
- (JMT): (which he promised of old by his prophets in the holy scriptures)
- (WNT): which God had already promised through His Prophets in Holy Writ,
- (Comp): The following are the instances mentioned by Paul: Genesis 3:15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 22:18: "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Genesis 26:4: "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;" Deuteronomy 18:15: "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;" II Samuel 7:12: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall

proceed out of thy bowels, and I will establish his kingdom." Psalms 132:11: "The LORD hath sworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne." Isaiah 4:2: "In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel." Isaiah 7:14: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah 9:6: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 40:10: "Behold, the Lord GOD will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him." Jeremiah 23:5: "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." Jeremiah 33:14: "Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. (15) In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. (16) In those days shall Judah be saved, and Jerusalem

shall dwell safely: and this *is the name* where-with she shall be called, The LORD our righteousness." Ezekiel 34:23: "And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd." Ezekiel 37:24: "And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them." Daniel 9:24: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Micah 7:20: "Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

## Romans 1:3

- (A.V.): Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;
- (SNT): (concerning his Son, (who was born in the flesh, of seed of the house of David,))
- (NNT): the gospel concerning his Son, who was born of the seed of David as to the flesh,
- (JMT): concerning his Son, who was born of David's offspring by natural descent
- (WNT): concerning His Son, who, as regards His



human descent, belonged to the posterity of David,

Romans 1:4

- (A.V.): And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:
- (SNT): ((and was made known as the Son of God, by power, and by the Holy Spirit,) who arose from the dead, Jesus Messiah, our Lord,)—
- (NNT): and shown with power to be the Son of God as to his spirit of holiness, by the resurrection of the dead, Jesus Christ our Lord;
- (JMT): and installed as Son of God with power by the spirit of holiness when he was raised from the dead—concerning Jesus Christ our Lord,
- (WNT): but as regards the holiness of His Spirit was decisively proved by His Resurrection to be the Son of God—I mean concerning Jesus Christ our Lord,
- (Comp): The expression *Son of God* and *Saviour* were in frequent use during Paul's time as titles applicable only to the Roman emperors. Paul's use of them restored them to their proper realm and application and precipitated the decisive conflict during that age between Principle and idolatry. Paul's usage of these terms pointed to David's declaration which sprang into immediate and continued favor with the early Christians. This quotation is from second Psalm, seventh verse: "I will declare the decree: the LORD hath said unto

me, Thou *art* my Son; this day have I begotten thee."

Some translators believe that the Greek word translated here "declared" should read "determined".

#### Romans 1:5

- (A.V.): By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:
- (SNT): by whom we have received grace, and a mission among all the Gentiles, to the end that they may obey the faith in his name;
- (NNT): through whom we received grace and the office of an apostle in behalf of his name, in order to produce obedience to the faith among all nations;
- (JMT): through whom I have received the favour of my commission to promote obedience to the faith for his sake among all the Gentiles,
- (WNT): through whom we have received grace and Apostleship in His service in order to win men to obedience to the faith, among all Gentile peoples, (*Notes: "To win men to obedience to the faith;" literally simply 'to obedience of faith.'*)
- (Comp): The familiar editorial "we" was in common use among writers during Paul's time.

#### Romans 1:6

- (A.V.): Among whom are ye also the called of Jesus Christ:
- (SNT): among whom, ye also are called by Jesus Messiah;)—

- (NNT): among whom are ye also, the called of Jesus Christ;
- (JMT): including yourselves who are called to belong to Jesus Christ:
- (WNT): among whom you also, called, as you have been, to belong to Jesus Christ, are numbered:

## Romans 1:7

- (A.V.): To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.
- (SNT): to all those who are at Rome, beloved of God, called and sanctified:—Peace and grace be with you, from God our Father, and from our Lord Jesus Messiah.
- (NNT): to all the beloved of God at Rome, called, holy: Grace be to you, and peace, from God our Father, and the Lord Jesus Christ.
- (JMT): to all in Rome who are beloved by God, called to be saints, grace and peace to you from God our Father and the Lord Jesus Christ.
- (WNT): To all God's loved ones who are in Rome, called to be saints. May grace and peace be granted to you from God our Father and the Lord Jesus Christ. (*Notes: "God's loved ones;" neither here nor elsewhere in the N. T. is a Church of Rome recognized. "To be saints;" herein consist the supreme glory and supreme difficulty of the Christian life—that we are not simply to speak of Christ to others, and, if need be, do and dare great things for Him. By the power of His own most holy Spirit within us we are "to be saints".*)

## Romans 1:8

- (A.V.): First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.
- (SNT): In the first place, I give thanks to God by Jesus Messiah, on account of you all; because your faith is heard of in all the world.
- (NNT): In the first place, I thank my God through Jesus Christ for all of you, that your faith is spoken of throughout the whole world.
- (JMT): First of all, I thank my God through Jesus Christ for you all, because the report of your faith is over all the world.
- (WNT): First of all, I thank my God through Jesus Christ for what He has done for all of you; for the report of your faith is spreading through the whole world.
- (Comp): One of the popular accusations against Paul was that his teachings upset the "whole world". This expression "whole world" however was used by Paul in a spirit of levity. The little group of Christians living in Rome was suffering such persecutions that it became wiser to remain a quiet and unobtrusive group of worshippers, than to become a recognized and popular movement before they gained the strength to stand. So their works could scarcely have been known to the whole world. The great stand which they did take later, with its cost and sacrifice to them and import to us, makes the words of this text rather prophetic.

Romans 1:9

- (A.V.): For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;
- (SNT): And God, whom in spirit I serve in the gospel of his Son, is my witness, that I unceasingly make mention of you, at all times, in my prayers.
- (NNT): For God is my witness, whom I serve with my spirit in the gospel of his Son, how constantly I make mention of you, always in my prayers supplicating that,
- (JMT): God is my witness, the God whom I serve with my spirit in the gospel of his Son, how unceasingly I always mention you in my prayers,
- (WNT): I call God to witness—to whom I render priestly and spiritual service by telling the Good News about His Son—how unceasingly I make mention of you in His presence, always in my prayers
- (Comp): Another translator gives this substitution of “with my spirit”, namely “in my spirit”. Fifteen hundred years before Paul’s time, Job voiced this thought of spiritual support in these words: “Also now, behold, my witness *is* in heaven, and my record *is* on high.” (Job 16:19.)

Romans 1:10

- (A.V.): Making request, if by any means now at



length I might have a prosperous journey by the will of God to come unto you.

(SNT): And I likewise supplicate, that hereafter a door may be opened to me, by the good pleasure of God, to come unto you.

(NNT): if it be possible, I may at last through the will of God be favored with an opportunity of coming to you.

(JMT): asking if I may at last be sped upon my way to you by God's will.

(WNT): entreating that now, at length, if such be His will, the way may by some means be made clear for me to come to you.

Romans 1:11

(A.V.): For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

(SNT): For I long much to see you; and to impart to you the gift of the Spirit, whereby ye may be established;

(NNT): For I long to see you, that I may impart to you some spiritual gift, which may be for your confirmation;

(JMT): For I do yearn to see you, that I may impart to you some spiritual gift for your strengthening—

(WNT): For I am longing to see you, in order to convey to you some spiritual help, so that you may be strengthened;

Romans 1:12

(A.V.): That is, that I may be comforted together

with you by the mutual faith both of you and me.

(SNT): and that we may have comfort together, in the faith of both yourselves and me.

(NNT): that is, that I may be edified among you, and you also, through each other's faith, both yours and mine.

(JMT): or, in other words, that I may be encouraged by meeting you, I by your faith and you by mine.

(WNT): in other words that while I am among you we may be mutually encouraged by one another's faith, yours and mine.

Romans 1:13

(A.V.): Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

(SNT): And I wish you to know, my brethren, that I have many times desired to come to you, (though prevented hitherto,) that I might have some fruit among you also; even as among other Gentiles,

(NNT): But I would not have you ignorant, brethren, that I often purposed to come to you, though I have been hindered hitherto, that I might have some fruit of my labors among you also, as among the other Gentiles.

(JMT): Brothers, I would like you to understand that I have often purposed to come to you (though up till now I have been prevented) so as to

have some results among you as well as among the rest of the Gentiles.

- (WNT): And I desire you to know, brethren, that I have many a time intended to come to you—though until now I have been disappointed—in order that among you also I might gather some fruit from my labours, as I have already done among the rest of the Gentile nations.

Romans 1:14

- (A.V.): I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.
- (SNT): Greeks and barbarians, the wise and the unwise: for to every man am I a debtor, to preach [to him].
- (NNT): I am debtor both to Greeks and barbarians, both to the wise and the unwise.
- (JMT): To Greeks and to barbarians, to wise and to foolish alike, I owe a duty.
- (WNT): I am already under obligations alike to Greek-speaking races and to others, to cultured and to uncultured people: (*Notes: "Am already under obligations to;" that is, 'have already gathered some fruit from my labours among.' Literally 'am a debtor.' Or the meaning may be 'am under an obligation to preach to.' But this leaves the 'also' of verse 15 unexplained.*)
- (Comp): The term "Barbarian" in Paul's time meant one who speaks unintelligibly. So the Greeks called the Romans barbarians, and the Jews called the Gentiles or Greeks, barbarians. The term simply referred to those who spoke a different language. Paul recognized that

the term could also be applied to those who, in speaking the truth of being, were unintelligible to the uninstructed. The term was borrowed by Paul from current Greek usage.

Romans 1:15

- (A.V.): So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.
- (SNT): And so I am eager to preach to you also who are at Rome.
- (NNT): So, according to my ability, I am ready to preach the gospel to you also in Rome.
- (JMT): Hence my eagerness to preach the gospel to you in Rome as well.
- (WNT): so that for my part I am willing and eager to proclaim the Good News to you also who are in Rome.

Romans 1:16

- (A.V.): For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
- (SNT): For I am not ashamed of the gospel; for it is the power of God unto life, to all who believe in it; whether first they are of the Jews, or whether they are of the Gentiles. (*Notes: "power;" or, energy. "Life;" or, salvation. "It;" or, him.*)
- (NNT): For I am not ashamed of the gospel; for to every believer, to the Jew first and also to the Greek, it is the power of God unto salvation.
- (JMT): For I am proud of the gospel; it is God's saving power for everyone who has faith, for the Jew first and for the Greek as well.

(WNT): For I am not ashamed of the Good News. It is God's power which is at work for the salvation of every one who believes—the Jew first, and then the Gentile. (*Notes: "Gentile;" literally 'Greek.'*)

(Comp): Paul is reiterating David's words found in Psalms, fortieth chapter, ninth and tenth verses: "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest. (10) I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation."

While in part, the intellectual standard of Rome was high, it was also densely materialistic. The difficulty of expressing Truth in the language of that day was partially solved by the use of parables. These parables were frowned upon by the intellectuals, who considered them as food for the common people only. This frequently caused a feeling or consciousness of embarrassment on the part of those trained minds which Truth so frequently drew to its ranks.

#### Romans 1:17

(A.V.): For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

(SNT): For in it is revealed the righteousness of God, from faith to faith; as it is written, The righteous by faith, shall live.



- (NNT): For therein is revealed the righteousness which is of God from faith to faith; as it is written, "But the righteous shall live by faith."
- (JMT): God's righteousness is revealed in it by faith and for faith—as is written, *Now by faith shall the righteous live.*
- (WNT): For in the Good News a righteousness which comes from God is being revealed, depending on faith and tending to produce faith; as the Scripture has it, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH"
- (Comp): Paul in quoting from Habakkuk, second chapter, fourth verse, which reads: "Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith."

## Romans 1:18

- (A.V.): For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;
- (SNT): For the wrath of God from heaven is revealed against all the iniquity and wickedness of men, who hold the truth in iniquity.
- (NNT): For the wrath of God is revealed from heaven against all impiety and unrighteousness of men, who keep down the truth in unrighteousness.
- (JMT): But God's anger is revealed from heaven against all the impiety and wickedness of those who hinder the Truth by their wickedness.
- (WNT): For God's anger is being revealed from

Heaven against all impiety and against the iniquity of men who through iniquity suppress the truth. God is angry:

- (Comp): The first instance of this which Paul could have had in mind is found in Genesis, sixth chapter, fifth to seventh verses inclusive: "And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. (6) And it repented the LORD that he had made man on the earth, and it grieved him at his heart. (7) And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."

In the famous song of Moses, recorded in the fifteenth chapter of Exodus, we find this thought: "The depths have covered them: they sank into the bottom as a stone." (Exodus 15:5.)

The Greek word translated "hold" conveys the sense of "repress", "imprison", or "bridle".

Romans 1:19

- (A.V.): Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.
- (SNT): Because a knowledge of God is manifest in them; for God hath manifested it in them.
- (NNT): Because that which may be known of God is manifest within them; for God made it manifest to them.

(JMT): For whatever is to be known of God is plain to them; God himself has made it plain—

(WNT): because what may be known about Him is plain to their inmost consciousness; for He Himself has made it plain to them.

## Romans 1:20

(A.V.): For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

(SNT): For, from the foundations of the world, the occult things of God are seen, by the intellect, in the things he created, even his eternal power and divinity so that they might be without excuse;

(NNT): For, ever since the creation of the world, his invisible attributes, even his eternal power and divinity, being perceived from his works, are clearly seen, so that they might be without excuse.

(JMT): for ever since the world was created, his invisible nature, his everlasting power and divine being, have been quite perceptible in what he has made. So they have no excuse.

(WNT): For, from the very creation of the world, His invisible perfections—namely His eternal power and divine nature—have been rendered intelligible and clearly visible by His works, so that these men are without excuse. (*Notes: "So that these men are;" or "that they might be."*)

(Comp): David's words found in the nineteenth Psalm, first verse, are being referred to by Paul in this verse. "The heavens declare the glory of God; and the firmament sheweth his handy-work."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, Romans 1:20.

Romans 1:21

(A.V.): Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

(SNT): because they knew God, and did not glorify him and give thanks to him as God, but became vain in their imaginings, and their unwise heart was darkened.

(NNT): Because though they knew God, they did not glorify him as God, nor were they thankful to him; but became perverse in their reasonings, and their senseless minds were darkened;

(JMT): Though they knew God, they have not glorified him as God nor given thanks to him; they have turned to futile speculations till their ignorant minds grew dark.

(WNT): For when they had come to know God, they did not give Him glory as God nor render Him thanks, but they became absorbed in useless discussions, and their senseless minds were darkened.

(Comp): Paul is drawing a parallel between the actions

of the early Israelites and the Jews of his day. This early history is recorded in II Kings, seventeenth chapter, verses thirteen to fifteen and reads as follows: "Yet the LORD testified against Israel, and against Judah, by all the prophets, *and by* all the seers, saying, Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. (14) Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God. (15) And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should not do like them."

## Romans 1:22

- (A.V.): Professing themselves to be wise, they became fools,
- (SNT): And, while they thought within themselves that they were wise, they became fools.
- (NNT): professing to be wise, they became fools,
- (JMT): They claimed to be wise, but they have become fools;
- (WNT): While boasting of their wisdom they became utter fools, (*Notes: "Utter;" a very strong word is here used for 'fools.'*)
- (Comp): It was Jeremiah who said: "How do ye say,



We *are* wise, and the law of the LORD *is* with us? Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain. (9) The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them?" (Jeremiah 8:8, 9.)

It is of real import to note that the Greek sense of this word "fools" implied "heedlessness", "non-productiveness"—an undemonstrable point of view.

#### Romans 1:23

- (A.V.): And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.
- (SNT): And they changed the glory of the incorruptible God into a likeness to the image of a corruptible man, and into the likeness of birds and quadrupeds and reptiles on the earth.—
- (NNT): and for the glory of the incorruptible God they substituted images of corruptible man, and of birds and four-footed beasts and creeping things.
- (JMT): they have *exchanged the glory of* the immortal *God for the semblance of* the likeness of mortal man, of birds, of quadrupeds, and of reptiles.
- (WNT): and, instead of worshipping the imperishable God, they worshipped images resembling perishable man or resembling birds or beasts or

reptiles. (Notes: "*Instead of worshiping, etc.;*" literally '*they exchanged the glory of the imperishable God...for the resemblance of the image of perishable man.*') )

- (Comp): Paul is pointing to Moses' warning recorded in the fourth chapter of Deuteronomy, verses fifteen to eighteen inclusive: "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire: (16) Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female, (17) The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air, (18) The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:"

## Romans 1:24

- (A.V.): Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
- (SNT): For this cause, God gave them up to the filthy lusts of their heart, to dishonor their bodies with them.
- (NNT): Wherefore God also gave them over in the lusts of their hearts to impurity, to debase their bodies with one another;
- (JMT): So God has given them up, in their heart's lust, to sexual vice, to the dishonouring of their own bodies,—

(WNT): For this reason, in accordance with their own depraved cravings, God gave them up to uncleanness, allowing them to dishonour their bodies among themselves with impurity.

(Comp): This is a direct reference to David's words found in the eighty-first Psalm, twelfth verse: "So I gave them up unto their own hearts' lust: *and* they walked in their own counsels."

Romans 1:25

(A.V.): Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

(SNT): And they changed the truth of God into a lie; and worshipped and served the created things, much more than the Creator of them, to whom belong glory and blessing, for ever and ever. Amen.

(NNT): because they changed the true God for false gods, and adored and worshipped created things rather than the Creator, who is blessed for ever. Amen.

(JMT): since they have exchanged the truth of God for an untruth, worshipping and serving the creature rather than the Creator who is blessed for ever: Amen.

(WNT): For they had bartered the reality of God for what is unreal, and had offered divine honours and religious service to created things, rather than to the Creator—He who is for ever blessed. Amen. (*Notes: "What is unreal;" literally 'the lie;' or (accenting the Greek otherwise) 'the unreal,' 'the false.'*)

(Comp): Jeremiah wrote of this some six hundred years before: "Every man is brutish in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them." (Jeremiah 10:14.)

## Romans 1:26

(A.V.): For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

(SNT): For this cause, God gave them up to vile passions: for their females changed the use of their natures, and employed that which is unnatural.

(NNT): For this cause God gave them up to vile passions. For even their women indulged in unnatural lust,

(JMT): That is why God has given them up to vile passions; their women have exchanged the natural function of sex for what is unnatural,

(WNT): This then is the reason why God gave them up to vile passions. For not only did the women among them exchange the natural use of their bodies for one which is contrary to nature,

## Romans 1:27

(A.V.): And likewise also the men, leaving the natural use of the women, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

- (SNT): And so also their males forsook the use of females, which is natural, and burned with lust toward one another; and, male with male, they did what is shameful, and received in themselves the just recompense of their error.
- (NNT): and in like manner the men also, neglecting the natural use of the female, burned with lust for one another, men with men practicing that which is shameful, and receiving in themselves the due recompense of their error.
- (JMT): and in the same way the males have abandoned the natural use of women and flamed out in lust for one another, men perpetrating shameless acts with their own sex and getting in their own persons the due recompense of their perversity.
- (WNT): but the men also, in just the same way—neglecting that for which nature intends women—burned with passion towards one another, men practising shameful vice with men, and receiving in their own selves the reward which necessarily followed their misconduct.

## Romans 1:28

- (A.V.): And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;
- (SNT): And as they did not determine with themselves to know God, God gave them over to a vain mind; that they might do what they ought not,
- (NNT): And as they did not choose to retain God in



their knowledge, God gave them up to a reprobate mind, to do things which are shameful;

(JMT): Yes, as they disdained to acknowledge God any longer, God has given them up to a reprobate instinct for the perpetration of what is improper,

(WNT): And just as they had refused to continue to have a full knowledge of God, so it was to utterly worthless minds that God gave them up, for them to do things which should not be done.

(Comp): The Greek sense of the word "reprobate" implies "void of judgment" or spiritual discernment.

Romans 1:29

(A.V.): Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

(SNT): being full of all iniquity, and lewdness, and bitterness, and malice, and covetousness, and envy, and slaughter, and strife, and guile, and evil machinations,

(NNT): being filled with all unrighteousness, malice, covetousness, wickedness; full of envy, murder, strife, deceit, malignity;

(JMT): till they are filled with all manner of wickedness, depravity, lust, and viciousness, filled to the brim with envy, murder, quarrels, intrigues, and malignity—

(WNT): Their hearts overflowed with all sorts of dishonesty, mischief, greed, malice. They were

full of envy and murder, and were quarrelsome, crafty, and spiteful.

- (Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 1:29.

Romans 1:30

- (A.V.): Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,
- (SNT): and backbiting, and slander; and being haters of God, scoffers, proud, vain-glorious, devisers of evil things, destitute of reason, disregardful of parents,
- (NNT): backbiters, slanderers, hated of God, insolent, proud, boasters, inventors of mischief, disobedient to parents,
- (JMT): slanderers, defamers, loathed by God, outrageous, haughty, boastful, inventive in evil, disobedient to parents,
- (WNT): They were secret backbiters, open slanderers; hateful to God, insolent, haughty, boastful; inventors of new forms of sin, disobedient to parents, (*Notes: "Hateful to God;" or 'haters of God.'*)

Romans 1:31

- (A.V.): Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:
- (SNT): and to whom a covenant is nothing, neither affection, nor peace, and in whom is no compassion.

- (NNT): senseless, faithless, without natural affection, without pity;
- (JMT): devoid of conscience, false to their word, callous, merciless;
- (WNT): destitute of common sense, faithless to their promises, without natural affection, without human pity.

Romans 1:32

- (A.V.): Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.
- (SNT): These, while they know the judgment of God, that he condemneth those to death who perpetrate such things, are not only doers of them, but the companions of such as do them.
- (NNT): who, although knowing the ordinance of God, that they who practise such things deserve death, not only do them themselves, but approve of those who do them.
- (JMT): though they know God's decree that people who practise such vice deserve death, they not only do it themselves but applaud those who practise it.
- (WNT): In short, though knowing full well the sentence which God pronounces against actions such as theirs, as things which deserve death, they not only practise them, but even encourage and applaud others who do them. (*Notes: "Encourage and applaud;" or 'delight in the society of.' One word in the Greek.*)



## CHAPTER II.

### Romans 2:1

- (A.V.): Therefore thou art inexcusable, O man, who-soever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.
- (SNT): There is therefore no excuse for thee, O man, that judgest thy neighbor; for by judging thy neighbor, thou condemnest thyself; for thou that judgest, dost practise the same things.
- (NNT): Wherefore thou art without excuse, O man that judgest, whoever thou art. For wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.
- (JMT): Therefore you are inexcusable, whoever you are, if you pose as a judge, for in judging another you condemn yourself; you, the judge, do the very same things yourself.
- (WNT): You are therefore without excuse, O man, whoever you are who sit in judgement upon others. For when you pass judgement on your fellow man, you condemn yourself; for you who sit in judgement upon others are guilty of the same misdeeds; (*Notes: "Whoever you are;" whether Jew or Gentile. "Sit in judgement. Pass judgement;" the same verb in the Greek, for it has both meanings.*)
- (Comp): Paul had in mind the famous incident and example of Nathan and David recorded in Sec-

ond Samuel, the twelfth chapter, first to ninth verse inclusive: "And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. (2) The rich *man* had exceeding many flocks and herds: (3) But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. (4) And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. (5) And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* shall surely die: (6) And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. (7) And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; (8) And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things. (9) Wherefore hast thou despised the commandment of the LORD, to do



evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon."

Romans 2:2

- (A.V.): But we are sure that the judgment of God is according to truth against them which commit such things.
- (SNT): And we know that the judgment of God is in accordance with truth, in regard to those who practise these things.
- (NNT): But we know that the judgment of God is according to truth against those who practise such things.
- (JMT): 'We know the doom of God falls justly upon those who practise such vices.'
- (WNT): and we know that God's judgment against those who commit such sins is in accordance with the truth. (*Notes: "Against those...is in accordance with the truth;" or 'is in very truth against those.'*)
- (Comp): During the early Christian Period, much thought was given to the "judgment of God", the status of which was clearly revealed by Abraham. This is found in the eighteenth chapter of Genesis, twenty-fifth verse: "That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?"

Moses, a little later, explained the problem of "judgment" to his period in these words: "Behold, I set before you this day a blessing and a curse; (28) And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." (Deuteronomy 11:26, 28.)

Ezekiel carried the thought still farther, furnishing his explanation of this "judgment": "Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? (26) When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. (27) Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. (28) Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. (29) Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? (30) Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. (31) Cast away from

you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? (32) For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye." (Ezekiel 18:25-32.)

David, however, reached the scientific point of view regarding this activity of Principle when he wrote: "Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice (13) Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." (Psalms 96:12, 13.)

## Romans 2:3

- (A.V.): And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?
- (SNT): And what thinkest thou, O man, that judgest those who practise these things, while practising them thyself,—that thou wilt escape the judgment of God?
- (NNT): And dost thou suppose, O man, who art judging those who do such things, and art thyself doing the same, that thou wilt escape the judgment of God?
- (JMT): Very well; and do you imagine you will escape God's doom, O man, you who judge

those who practise such vices and do the same yourself?

(WNT): And you who pronounce judgment upon those who do such things although your own conduct is the same as theirs—do you imagine that you yourself will escape unpunished when God judges?

(Comp): It was Solomon who voiced this thought and embodied it in this proverb: "*Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.*" (Proverbs 11:21.) The Masoretic Text reads with a different emphasis: "My hand upon it! the evil man shall not be unpunished; But the seed of the righteous shall escape."

#### Romans 2:4

(A.V.): Or despiseth thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

(SNT): Or wilt thou abuse the riches of his benevolence, and his long suffering, and the opportunity which he giveth thee? And dost thou not know, that the benevolence of God should bring thee to repentance?

(NNT): Or dost thou despise the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God is leading thee to repentance?

(JMT): Or are you slighting all his wealth of kindness, forbearance, and patience? Do you not know his kindness is meant to make you repent?

(WNT): Or is it that you think slightly of His infinite goodness, forbearance and patience, unaware that the goodness of God is gently drawing you to repentance? (*Notes: "His infinite goodness;" literally 'the wealth of His goodness.'*)

(Comp): Many instances during Old Testament times furnished Paul with ample support and reason for this question. These instances are found in the following passages: "But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation." (Deuteronomy 32:15.) "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." (Ecclesiastes 8:11.) "Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished <sup>and</sup> brought up children, and they have rebelled against me." (Isaiah 1:2.)

"According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me." (Hosea 13:6). "I will mention the loving-kindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath

bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. (8) For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour. (9) In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." (Isaiah 63:7-9, inclusive.)

## Romans 2:5

- (A.V.): But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;
- (SNT): But, because of the hardness of thy unrepenting heart, thou art treasuring up a store of wrath against the day of wrath, and against the revelation of the righteous judgment of God:
- (NNT): But according to thy hardness and impenitent heart, thou art treasuring up for thyself wrath against the day of wrath and of the manifestation of the righteous judgment of God,
- (JMT): In your stubbornness and impenitence of heart you are simply storing up anger for yourself on the Day of anger, when the just doom of God is revealed.



(WNT): The fact is that in the stubbornness of your impenitent heart you are treasuring up against yourself anger on the day of Anger—the day when the righteousness of God's judgements will stand revealed.

(Comp): This text, found in the Twentieth Century Translation, reads as follows: "Hardhearted and impenitent as you are, you are storing up for yourself Wrath on the 'Day of Wrath,' when God's justice as a judge will be revealed;"

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, Romans 2:5.

Romans 2:6

(A.V.): Who will render to every man according to his deeds:

(SNT): who will recompense to every man, according to his deeds;

(NNT): who will render to every one according to his works;

(JMT): For *he will render to everyone according to what he has done,*

(WNT): TO EACH MAN HE WILL MAKE AN AWARD CORRESPONDING TO HIS ACTIONS;

(Comp): Paul quotes David who sang: "Also unto thee, O Lord, *belongeth* mercy: for thou renderest to every man according to his work." (Psalms 62:12.) However, we find that

David was only repeating what Job had declared centuries before when he said: "For the work of a man shall he render unto him, and cause every man to find according to *his* ways." (Job 34:11.)

Later on, Jeremiah caught this ray and recorded it for his age in these words: "I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings." (Jeremiah 17:10.)

#### Romans 2:7

- (A.V.): To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:
- (SNT): to them who, by perseverance in good works, seek for glory and honor and immortality, to them he will give life eternal;
- (NNT): everlasting life to those who by patient continuance in well-doing seek for glory, and honor, and incorruption;
- (JMT): eternal life to those who by patiently doing good aim at glory, honour, and immortality,
- (WNT): to those on the one hand who, by lives of persistent right-doing, are striving for glory, honour and immortality, the Life of the Ages;

#### Romans 2:8

- (A.V.): But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

- (SNT): but to them who are obstinate and obey not the truth, but obey iniquity, to them he will retribute wrath and ire.
- (NNT): but to those who are contentious, and disobedient to the truth, but obey unrighteousness, there will be wrath and indignation.
- (JMT): but anger and wrath to those who are wilful, who disobey the Truth and obey wickedness—
- (WNT): while on the other hand upon the selfwilled who disobey the truth and obey unrighteousness will fall anger and fury,
- (Comp): Job's experience led him to declare what Paul was repeating, namely, that "Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them*. (13) They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof." (Job 24:12, 13).

## Romans 2:9

- (A.V.): Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;
- (SNT): And tribulation and anguish [will be] to every man that doeth evil; to the Jews first, and also to the Gentiles:
- (NNT): Tribulation and distress will be upon every soul of man whose works are evil, of the Jew first, and also of the Greek;

(JMT): anguish and calamity for every human soul that perpetrates evil, for the Jew first and for the Greek as well,

(WNT): affliction and awful distress, coming upon the soul of every man and woman who deliberately does wrong—upon the Jew first, and then upon the Gentile; (*Notes: "Affliction and awful distress;" literally 'painful pressure,' 'crushing weight.'*)

(Comp): About eight hundred years before, Amos emphasized the niche which the Jewish people filled in the history of the unfoldment and dawning of Principle. He wrote concerning them: "Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, (2) You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." (Amos 3:1, 2.)

But now came the first gleam of assurance that all were to perceive the Truth, Jews and Gentiles—all were to demonstrate their way out of the flesh. In this instance, the Greek word translated here as "Gentile" really meant the Greek people as representing the philosophical thought of that age.

#### Romans 2:10

(A.V.): But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

- (SNT): but glory and honor and peace to every one that doeth good; to the Jews first, and also to the Gentiles.—
- (NNT): but glory, honor, and peace, to every one whose works are good, to the Jew first, and also to the Greek.
- (JMT): but glory, honour, and peace for everyone who does good, for the Jew first and for the Greek as well.
- (WNT): whereas glory, honour and peace will be given to every one who does what is good and right—to the Jew first and then to the Gentile.
- (Comp): Isaiah voiced this thought centuries before. It is found in chapter three, verse ten of his book: "Say ye to the righteous, that *it shall be well with him*: for they shall eat the fruit of their doings."

Romans 2:11

- (A.V.): For there is no respect of persons with God.
- (SNT): For there is no respect of persons with God:
- (NNT): For there is no respect of persons with God.
- (JMT): There is no partiality about God.
- (WNT): For God pays no attention to this world's distinctions.
- (Comp): The scientific equality of God's ideas appears to have been constantly in the thought of the children of Israel. The various prophets reassured the followers of their day concerning God's impartiality. The following passages

illustrate the point: "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour." (Leviticus 19:15.) "For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: (18) He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment." (Deuteronomy 10:17, 18.) "Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. (19) Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous." (Deuteronomy 16:18, 19.) "Wherefore now let the fear of the LORD be upon you; take heed and do *it*: for *there is* no iniquity with the LORD our God, nor respect of persons, nor taking of gifts." (II Chronicles 19:7.) "*Is it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly? (19) *How much less* to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands." (Job 34: 18, 19.) "These *things* also *belong* to the wise. *It is* not good to have respect of persons in judgment." (Proverbs 24:23.)



## Romans 2:12

- (A.V.): For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;
- (SNT): for those without law, who sin, will also perish without law; and those under the law, who sin, will be judged by the law,—
- (NNT): For as many as have sinned without a law, will also perish without a law; and as many as have sinned under a law, will be judged by a law,
- (JMT): All who sin outside the Law will perish outside the Law, and all who sin under the Law will be condemned by the Law.
- (WNT): For all who have sinned apart from the Law will also perish apart from the Law, and all who have sinned whilst living under the Law, will be judged by the Law. (*Notes: "Have sinned;" that is, 'shall have sinned.'*)
- (Comp): This term "Law" was understood to mean the Mosaic teaching, not the structure reared thereon by the Pharisees. Paul's grasp of divine facts gave him a true perspective of the relationship of the letter of the law to man's first footsteps in demonstration.

## Romans 2:13

- (A.V.): (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.)

- (SNT): (for not the hearers of the law, are righteous before God; but the doers of the law are justified;)
- (NNT): for it is not the hearers of a law who are righteous before God, but the doers of a law will be accounted righteous;—
- (JMT): For it is not the hearers of the Law who are just in the eyes of God, it is those who obey the Law who will be acquitted,
- (WNT): It is not those that merely hear the Law read who are righteous in the sight of God, but it is those that obey the Law who will be pronounced righteous.
- (Comp): Paul quotes the old Levitical assurance: "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the LORD." (Leviticus 18:5.)

Romans 2:14

- (A.V.): (For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:)
- (SNT): (for if Gentiles who have not the law, shall, by their nature do the things of the law; they, while without the law, become a law to themselves:)
- (NNT): for when the gentiles, who have no law, do by nature what is required by the Law, these, having no law, are a law to themselves;

- (JMT): (When Gentiles who have no law obey instinctively the Law's requirements, they are a law to themselves, even though they have no law;)
- (WNT): For when Gentiles who have no Law obey by natural instinct the commands of the Law, they, without having a Law, are a Law to themselves;
- (Comp): David's words found in the one hundred forty-seventh Psalm went a great way toward establishing the Jewish conviction voiced by Jesus that "salvation is of the Jews". This passage reads as follows: "He sheweth his word unto Jacob, his statutes and his judgments unto Israel." (Psalms 147:19.)

Romans 2:15

- (A.V.): (Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)
- (SNT): (and they show the work of the law, as it is inscribed on their heart; and their conscience beareth testimony to them, their own reflections rebuking or vindicating one another,)—
- (NNT): since they show that what the Law requireth is written in their hearts, their conscience bearing witness, and their thoughts in turn accusing or defending them;—
- (JMT): (they exhibit the effect of the Law written on their hearts, their conscience bears them wit-

ness, as their moral convictions accuse or it may be defend them.)

(WNT): since they exhibit proof that a knowledge of the conduct which the Law requires is engraven on their hearts, while their consciences also bear witness to the Law, and their thoughts, as if in mutual discussion, accuse them or perhaps maintain their innocence—

(Comp): The story of Abraham, Sarah, and Abimelech furnishes such an instance of the promptings of Principle: "And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. (2) And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah. (3) But God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* a man's wife. (4) But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? (5) Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart and innocency of my hands have I done this. (6) And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her." (Genesis 20:1-6.)

See Concordance to Miscellaneous Writings

and Works Other than Science and Health,  
Mary Baker Eddy, Appendix B, page 1102,  
Romans 2:15.

## Romans 2:16

- (A.V.): In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.
- (SNT): in the day in which God will judge the secret [actions] of men, as my gospel [teacheth], by Jesus the Messiah.—
- (NNT): in the day when God shall judge the secrets of men by Jesus Christ, according to the gospel which I have preached.
- (JMT): on the day when God judges the secret things of men, as my gospel holds, by Jesus Christ.
- (WNT): on the day when God will judge the secrets of men's lives by Jesus Christ, as declared in the Good News as I have taught it.
- (Comp): This "judgment" or activity of Principle was sung of in many Psalms of David. One such instance is here given: "And the heavens shall declare his righteousness: for God is judge himself. Selah. (21) These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes." (Psalms 50:6, 21.)

## Romans 2:17

- (A.V.): Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,
- (SNT): But if thou, who art called a Jew, and reposest thyself on the law, and gloriest in God,
- (NNT): But if thou art called a Jew, and retest on the Law, and makest thy boast of God,
- (JMT): If you bear the name of 'Jew,' relying on the Law, priding yourself on God,
- (WNT): And since you claim the name of Jew, and find rest and satisfaction in the Law, and make your boast in God, (*Notes: "Rest and satisfaction;" not mere passive resting, as of a monument on its base.*)
- (Comp): The term "Jew" was derived from the name Judah. These descendants of the tribe of Judah became the first historical representatives of ancient Israel and so the term "Jew" became equivalent to "Israelite." David sang: "In Judah is God known: his name is great in Israel." (Psalm 76:1.) Because of this the Jews became self-satisfied, ceased struggling toward the attainment of that larger grasp of Truth—and so lost their way.

Paul reiterates the warning Isaiah gave to the Jews of old: "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, *but* not in



truth, nor in righteousness. (2) For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts *is* his name." (Isaiah 48:1, 2.)

## Romans 2:18

- (A.V.): And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;
- (SNT): that thou knowest his good pleasure, and discernest obligations, because thou art instructed in the law;
- (NNT): and knowest his will, and approvest the things that are more excellent, being instructed out of the Law;
- (JMT): understanding his will, and with a sense of what is vital in religion; if you are instructed by the Law
- (WNT): and know the supreme will, and can test things that differ—being a man who receives instruction from the Law—
- (Comp): In Psalm one hundred forty-seven, verses nineteen and twenty we read: "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. (20) He hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD."

## Romans 2:19

- (A.V.): And art confident that thou thyself art a

guide of the blind, a light of them which are in darkness,

(SNT): and hast confidence in thyself, that thou art a guide to the blind, and a light to them who are in darkness,

(NNT): and art confident that thou thyself art a guide of the blind, a light to those who are in darkness,

(JMT): and are persuaded you are a guide to the blind, a light to darkened souls,

(WNT): and have persuaded yourself that, as for you, you are a guide to the blind, a light to those who are in darkness,

(Comp): Again Isaiah warned the Jews concerning the dangers attendant upon their smug self-satisfaction. We quote from the forty-second chapter of Isaiah, eighteenth and nineteenth verses: "Hear, ye deaf; and look, ye blind, that ye may see. (19) Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD's servant?"

#### Romans 2:20

(A.V.): An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

(SNT): and an instructor of those lacking knowledge, and a preceptor to the young; and thou hast the appearance of knowledge and of verity in the law:—

- (NNT): an instructor of those who lack wisdom, a teacher of babes, having the form of knowledge and of the truth in the Law,—
- (JMT): a tutor for the foolish, a teacher of the simple, because in the Law you have the embodiment of knowledge and truth—
- (WNT): a schoolmaster for the dull and ignorant, a teacher of the young, because in the Law you possess an outline of real knowledge and an outline of the truth: (*Notes: "An outline;" literally 'the outline.' "Real knowledge;" literally 'the knowledge.'*)
- (Comp): The expression "form of knowledge" indicated the common habit of using formulas. This practice was first introduced by necromancers who depended upon repeated suggestions for the production of their mesmeric effects. The Jews failed to master scientifically the great spiritual facts of being, and so lapsed into the mere use of formulas. Jesus rebuked this tendency in these words: "But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking." (Matthew 6:7.) Jeremiah gives one such instance of formulas in his seventh chapter and fourth verse: "Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these."

## Romans 2:21

- (A.V.): Thou therefore which teachest another, teach-

est thou not thyself? thou that preachest a man should not steal, dost thou steal?

(SNT): Thou therefore, who teachest others, teachest thou not thyself? And thou who teachest that men must not steal, dost thou steal?

(NNT): dost thou then who teachest another, not teach thyself? Thou who proclaimest that others should not steal, dost thou steal?

(JMT): well then, do you ever teach yourself, you teacher of other people? You preach against stealing; do you steal?

(WNT): you then who teach your fellow man, do you refuse to teach yourself? You who cry out against stealing, are you yourself a thief?

(Comp): The early Christians in their day used a manual which was called "Didache," based upon the teachings of the twelve apostles. This manual was lost sight of for a period of eight hundred years and finally discovered in 1873 by Byrennias, a bishop of Nicomedia. The teaching mentioned by Paul in this verse was finally crystallized into the form of systematic instruction, involving the contrast of good and evil, the mortal and immortal, the right and wrong ways of life. In chapter one of this Didache we find this key. It reads as follows: "1. There are two ways, one of Life and one of Death; but there is a great difference between the two Ways. 2. Now the Way of Life is this: First, Thou shalt love God who made thee; secondly, thy

neighbor as thyself; and all things whatsoever thou wouldst not have done to thee neither do thou to another."

Romans 2:22

- (A.V.): Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?
- (SNT): And thou who sayest, Men must not commit adultery, dost thou commit adultery? And thou who contemnest idols, dost thou plunder the sanctuary?
- (NNT): Dost thou who forbiddest to commit adultery, thyself commit adultery? Thou that abhorrest idols, dost thou rob temples?
- (JMT): You forbid adultery; do you commit adultery? You detest idols; do you rob temples?
- (WNT): You who forbid adultery, do you commit adultery? You who loathe idols, do you plunder their temples?
- (Comp): In "robbing the temple" Paul is referring to the incident recorded by Nehemiah, thirteenth chapter, verses four, five, seven to ten: "And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, *was* allied unto Tobiah: (5) And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which

was commanded *to be given* to the Levites, and the singers, and the porters; and the offerings of the priests. (7) And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. (8) And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. (9) Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense. (10) And I perceived that the portions of the Levites had not been given *them*: for the Levites and the singers, that did the work, were fled every one to his field."

## Romans 2:23

- (A.V.): Thou that makest thy boast of the law, through breaking the law dishonourest thou God?
- (SNT): And thou who gloriest in the law, dost thou, by acting contray to the law, insult God himself?
- (NNT): Dost thou who boastest of the Law, dishonor God by breaking the Law?
- (JMT): You pride yourself on the Law; do you dishonour God by your breaches of the Law?
- (WNT): You who make your boast in the Law, do you offend against its commands and so dishonour God?



- (Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, Romans 2:23.

Romans 2:24

- (A.V.): For the name of God is blasphemed among the Gentiles through you, as it is written.
- (SNT): For, the name of God, as it is written, is reviled among the Gentiles on your account.—
- (NNT): For, as it is written, “the name of God is on your account blasphemed among the gentiles.”
- (JMT): Why, it is *owing to you* that *the name of God is maligned among the Gentiles*, as scripture says!
- (WNT): FOR THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILE NATIONS BECAUSE OF YOU, as Holy Writ declares.
- (Comp): Paul is quoting Isaiah, fifty-second chapter, fifth verse: “Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day *is* blasphemed.”

Romans 2:25

- (A.V.): For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.
- (SNT): For circumcision profiteth, indeed, if thou fulfillst the law: but if thou departest from

the law, thy circumcision becometh uncircumcision.

(NNT): For circumcision is indeed a benefit to thee, if thou keep the Law; but if thou art a breaker of the Law, thy circumcision hath become uncircumcision.

(JMT): Circumcision is certainly of use, provided you keep the Law; but if you are a breaker of the Law, then your circumcision is turned into uncircumcision.

(WNT): Circumcision does indeed profit, if you obey the Law; but if you are a Law-breaker, the fact that you have been circumcised counts for nothing.

(Comp): Apart from the obvious significance of "purification", the rite of circumcision has never been fully understood nor justified. Nothing has been discovered to date which could form a basis or reason for it. All data we have simply supports this lame excuse based upon tradition—"our fathers before us did so."

#### Romans 2:26

(A.V.): Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

(SNT): And if uncircumcision should keep the precepts of the law, would not that uncircumcision be accounted as circumcision?

(NNT): If then he who is uncircumcised keep the pre-

cepts of the Law, shall not he though uncircumcised be regarded as circumcised?

(JMT): (If then the uncircumcised observe the requirements of the Law, shall not their uncircumcision be reckoned equivalent to circumcision?)

(WNT): In the same way if an uncircumcised man pays attention to the just requirements of the Law, shall not his lack of circumcision be overlooked, (*Notes: "Be overlooked;" literally 'be reckoned as circumcision.'*)

### Romans 2:27

(A.V.): And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

(SNT): And the uncircumcision, which from its nature fulfilleth the law, will judge thee; who, with the scripture, and with circumcision, transgressest against the law.

(NNT): Yea, those who are by nature uncircumcised, if they perform the law, will judge thee, who having a written Law and circumcision, art a breaker of the Law.

(JMT): (And shall not those who are physically uncircumcised and who fulfil the Law, judge you who are a breaker of the Law for all your written code and circumcision?)

(WNT): and, although he is a Gentile by birth, if he scrupulously obeys the Law, shall he not sit

in judgment upon you who, possessing, as you do, a written Law and circumcision, are yet a Law-breaker?

Romans 2:28

(A.V.): For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

(SNT): For he is not a Jew, who is so in what is external: nor is that circumcision, which is visible in the flesh.

(NNT): For he is not a Jew, who is one outwardly, nor is that circumcision, which is outward, in the flesh;

(JMT): He is no Jew who is merely a Jew outwardly, nor is circumcision something outward in the flesh;

(WNT): For the true Jew is not the man who is simply a Jew outwardly, and true circumcision is not that which is outward and bodily.

Romans 2:29

(A.V.): But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

(SNT): But he is a Jew, who is so in what is hidden: and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not from men, but from God.

- (NNT): but he is a Jew who is one inwardly; and circumcision is of the heart, spiritual, not literal, whose praise is not of men, but of God.
- (JMT): he is a Jew who is one inwardly, and circumcision is a matter of the heart, spiritual not literal—praised by God, not by man.
- (WNT): But the true Jew is one inwardly, and true circumcision is heart-circumcision—not literal, but spiritual; and such people receive praise not from men, but from God.





## CHAPTER III.

### Romans 3:1

(A.V.): What advantage then hath the Jew? or what profit *is there* of circumcision?

(SNT): What then is the superiority of the Jew? Or what is the advantage of circumcision?

(NNT): What then is the advantage of the Jew? or what the benefit of circumcision?

(JMT): Then what is the Jew's superiority? What is the good of circumcision?

(WNT): What special privilege, then, has a Jew? Or what benefit is to be derived from circumcision?

### Romans 3:2

(A.V.): Much every way: chiefly, because that unto them were committed the oracles of God.

(SNT): Much, every way. And first, because to them were intrusted the oracles of God.

(NNT): Great, every way. In the first place, because they were entrusted with the oracles of God.

(JMT): Much in every way. This to begin with—Jews were entrusted with the scriptures of God.

(WNT): The privilege is great from every point of view. First of all, because the Jews were entrusted with God's truth.

(Comp): Paul is referring to this passage in Moses' famous exhortation: "For what nation *is there* so great, who *hath* God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for?* (8) And what nation *is there*

so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" (Deuteronomy 4:7, 8). Later on, David wrote concerning this thought: "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. (20) He hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD." (Psalms 147:19, 20.)

## Romans 3:3

- (A.V.): For what if some did not believe? shall their unbelief make the faith of God without effect?
- (SNT): For if some of them have not believed, have they, by their not believing, made the faith of God inefficient?
- (NNT): For what? If some were unfaithful, shall their unfaithfulness make God unfaithful?
- (JMT): Even supposing some of them have proved untrustworthy, is their faithlessness to cancel the faithfulness of God?
- (WNT): For what if some Jews have proved unfaithful? Shall their faithlessness render God's faithfulness worthless?

## Romans 3:4

- (A.V.): God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
- (SNT): Far be it: for God is veracious, and every man false: as it is written: That thou mightest be upright, in thy declarations; and be found pure, when they judge thee.

- (NNT): Far be it! yea, let God be true, and every man a liar; as it is written, "That thou mayest be justified in thy words, and mayest overcome when thou art arraigned." (*Notes: "When thou art arraigned;" that is, as it were, put on trial.*)
- (JMT): Never! Let God be true to his word, though *every man be perfidious*—as it is written, *That thou mayest be vindicated in thy pleadings, and triumph in thy trial.*
- (WNT): No, indeed; let us hold God to be true, though every man should prove to be false. As it stands written, "THAT THOU MAYEST BE SHOWN TO BE JUST IN THE SENTENCE THOU PRONOUNCEST, AND GAIN THY CAUSE WHEN THOU CONTENDEST" (*Notes: "No, indeed;" the expression is found ten times in Romans, once in I Corinthians, and three times in Galatians. These Letters were all written about the same time. "The sentence Thou pronouncest;" literally 'Thy words.' "When Thou contendest;" all mankind and all Creation judging of the righteousness of Thy decision.*)
- (Comp): Paul is not quoting literally, but seems to have combined two of the Psalms of David. These quotations are as follows: "I said in my haste, All men *are* liars." (Psalms 116:11.) "Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest." (Psalms 51:4.)
- See Concordance to Science and Health with Key to the Scripture, Mary Baker Eddy, Appendix B, page 608, Romans 3:4.
- See Concordance to Miscellaneous Writings

and Works Other than Science and Health,  
Mary Baker Eddy, page 1102, Romans 3:4.

Romans 3:5

- (A.V.): But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)
- (SNT): But if our iniquity establish the rectitude of God, what shall we say? Is God unrighteous, when he inflicteth wrath? (I speak as a man.)
- (NNT): But if our unrighteousness serve to display the righteousness of God, what shall we say? Is God unrighteous who inflicteth punishment? (I am speaking as men do.)
- (JMT): But if our iniquity thus serves to bring out the justice of God, what are we to infer? That it is unfair of God to inflict his anger on us? (I speak in a merely human way.)
- (WNT): But if our unrighteousness sets God's righteousness in a clearer light, what shall we say? (Is God unrighteous—I speak in our everyday language—when He inflicts punishment?) (*Notes: "Sets....in a clearer light;" or 'commends,' or 'exhibits.' "When He inflicts punishment;" literally 'who inflicts anger.'*)

Romans 3:6

- (A.V.): God forbid: for then how shall God judge the world?
- (SNT): Far from it. Otherwise how will God judge the world?
- (NNT): Far be it! For then how shall God judge the world?—

- (JMT): Never! In that case, how could he judge the world?
- (WNT): (No indeed; for in that case how shall He judge all mankind?)
- (Comp): Paul was referring to David's words found in the seventh Psalm, verses eight and nine: "The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity *that is* in me. (9) Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins."

## Romans 3:7

- (A.V.): For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?
- (SNT): But if the truth of God hath been furthered by my falsehood, to his glory; why am I then condemned as a sinner?
- (NNT): For if, through my being false, the truth of God hath been more abundantly manifested to his glory, why am I still judged as a sinner?
- (JMT): You say, "If my perfidy serves to make the truthfulness of God redound to his glory, why am I to be judged as a sinner?"
- (WNT): If, for instance, a falsehood of mine has made God's truthfulness more conspicuous, redounding to His glory, why am I judged all the same as a sinner? (*Notes: "For instance," or 'however.'*)

## Romans 3:8

- (A.V.): And not *rather*, (as we be slanderously re-

ported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

(SNT): Or shall we say—as some have slanderously reported us to say:—We will do evil things, that good [results] may come?—The condemnation of such is reserved for justice.—

(NNT): And why do you not say, as some slanderously charge us with saying, Let us do evil, that good may come? The condemnation of such men is just.

(JMT): Why should we not do evil that good may come out of it?" (which is the calumny attributed to me—the very thing some people declare I say). Such arguments are rightly condemned.

(WNT): And why should we not say—for so they wickedly misrepresent us, and so some charge us with arguing—"Let us do evil that good may come"? The condemnation of those who would so argue is just. (*Notes: "Of those who would so argue;" or perhaps 'of those who so slander us.'*)

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 3:8.

#### Romans 3:9

(A.V.): What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

(SNT): What then, have WE the superiority, when we have before decided as to both Jews and Gentiles, that all of them are under sin?



- (NNT): What then? Are we better than others? By no means! For we have already brought a charge both against Jews and Greeks, that they are all under sin.
- (JMT): Well now, are we Jews in a better position? Not at all. I have already charged all, Jews as well as Greeks, with being under sin—
- (WNT): What then? Are we Jews more highly estimated than they? Not in the least; for we have already charged all Jews and Gentiles alike with being in thralldom to sin.

## Romans 3:10

- (A.V.): As it is written, There is none righteous, no, not one:
- (SNT): As it is written: There is none righteous; no, no one:
- (NNT): As it is written: "There is none righteous, no, not one;
- (JMT): as it is written, *None is righteous, no, not one;*
- (WNT): Thus it stands written, "THERE IS NOT ONE RIGHTEOUS MAN.
- (Comp): Paul's scientific explanation of the human or mortal mind, by his reference to the Psalms, silenced the arguments of Judaism. These various passages which he quoted will be given in their order beginning with verse ten and concluding with verse eighteen. The passage quoted in this verse is understood to be a combination of fourteenth Psalm, third verse, and Ecclesiastes, seventh chapter, twentieth verse: "They are all gone aside, they are *all* together become filthy: *there is none that doeth good, no, not one.*"

"For *there is* not a just man upon earth, that doeth good, and sinneth not."

Romans 3:11

(A.V.): There is none that understandeth, there is none that seeketh after God.

(SNT): and none that understandeth; nor that seeketh after God.

(NNT): there is none that hath understanding, there is none that diligently seeketh God;

(JMT): *no one understands, no one seeks for God.*

(WNT): THERE IS NOT ONE WHO IS REALLY WISE, NOR ONE WHO IS A DILIGENT SEEKER AFTER GOD.

(Comp): Scholars have found in Psalms, fourteenth chapter, verses two and four, the substance of this quotation: "The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God. (4) Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD."

Romans 3:12

(A.V.): They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

(SNT): They have all turned aside, together; and become reprobates. There is none that doeth good; no, not one.

(NNT): they have all turned aside from the right way, they have become worthless together; there is none that doeth good, not even one.

(JMT): *All have swerved, one and all have gone wrong, no one does good, not a single one.*

(WNT): ALL HAVE TURNED ASIDE FROM THE RIGHT PATH; THEY HAVE EVERY ONE OF THEM BECOME CORRUPT. THERE IS NO ONE WHO DOES WHAT IS RIGHT—NO, NOT SO MUCH AS ONE."

(Comp): This is taken from Psalms, fourteenth chapter, verses one to three: "The fool hath said in his heart, *There is no God*. They are corrupt, they have done abominable works, *there is none that doeth good*. (2) The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and seek God*. (3) They are all gone aside, they are *all* together become filthy: *there is none that doeth good, no, not one*."

## Romans 3:13

(A.V.): Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

(SNT): Their throats are open sepulchres, and their tongues treacherous; and the venom of the asp *is* under their lips.

(NNT): Their throat is an open sepulchre; with their tongues they have practised deceit. The poison of asps *is* under their lips.

(JMT): "*Their throat is an open grave, they are treacherous with their tongues, the venom of an asp lies under their lips.*

(WNT): "THEIR THROATS RESEMBLE AN OPENED GRAVE; WITH THEIR TONGUES THEY HAVE BEEN TALKING DECEITFULLY." THE VENOM OF VIPERS LIES HIDDEN BEHIND THEIR LIPS."  
(Notes: "*Behind*;" literally '*under*.')

(Comp): This quotation combines the thought of Psalms, fifth chapter, ninth verse with the one hundredth and fortieth Psalm, third verse: "For *there is* no faithfulness in their mouth; their inward part *is* very wickedness; their throat *is* an open sepulchre; they flatter with their tongue." "They have sharpened their tongues like a serpent; adders' poison *is* under their lips. Selah."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 3:13.

Romans 3:14

(A.V.): Whose mouth *is* full of cursing and bitterness:

(SNT): Their mouth is full of cursing and bitterness;

(NNT): Their mouth is full of cursing and bitterness.

(JMT): *Their mouth is full of cursing and bitterness.*

(WNT): "THEIR MOUTHS ARE FULL OF CURSING AND BITTERNESS"

(Comp): This quotation is from the seventh verse of the tenth chapter of Psalms: "His mouth is full of cursing and deceit and fraud: under his tongue *is* mischief and vanity."

Romans 3:15

(A.V.): Their feet *are* swift to shed blood:

(SNT): and their feet are swift to shed blood.

(NNT): Swift are their feet to shed blood;

(JMT): *their feet are swift for bloodshed,*

(WNT): "THEIR FEET MOVE SWIFTLY TO SHED BLOOD.

(Comp): Paul quotes from Proverbs, first chapter, sixteenth verse: "For their feet run to evil and make haste to shed blood."

## Romans 3:16

- (A.V.): Destruction and misery *are* in their ways:  
 (SNT): Destruction and anguish are in their paths:  
 (NNT): destruction and misery are in their ways;  
 (JMT): *their ways bring destruction and calamity,*  
 (WNT): RUIN AND MISERY MARK THEIR PATH;  
*(Notes: "Ruin;" literally 'crushing' or 'shattering'.')*  
 (Comp): Scholars have agreed that while this and the next verse are not quoted literally, their substance is found in Isaiah, fifty-ninth chapter, verses seven and eight: "Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths. (8) The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace."

## Romans 3:17

- (A.V.): And the way of peace have they not known:  
 (SNT): and the path of peacefulness they have not known:  
 (NNT): and the way of peace they know not.  
 (JMT): *they know nothing of the way of peace;*  
 (WNT): AND THE WAY TO PEACE THEY HAVE NOT KNOWN."

## Romans 3:18

- (A.V.): There is no fear of God before their eyes.  
 (SNT): and the fear of God is not before their eyes.—  
 (NNT): There is no fear of God before their eyes."

(JMT): *there is no reverence for God before their eyes.*

(WNT): "THERE IS NO FEAR OF GOD BEFORE THEIR EYES."

(Comp): This quotation is found in Psalms thirty-six, first verse: "The transgression of the wicked saith within my heart, *that there is no fear of God before his eyes.*"

Romans 3:19

(A.V.): Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

(SNT): Now we know, that whatever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world be guilty before God.

(NNT): Now we know that whatever the Law saith, it saith to those who are under the Law; that every mouth may be stopped, and all the world become subject to condemnation before God.

(JMT): Whatever the Law says, we know, it says to those who are inside the Law, that every mouth may be shut and all the world made answerable to God;

(WNT): But it cannot be denied that all that the Law says is addressed to those who are living under the Law, in order that every mouth may be stopped, and that the whole world may await sentence from God.

(Comp): Paul has turned to Ezekiel to support his ar-



gument and quotes from the sixteenth chapter, sixty-third verse: "That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."

## Romans 3:20

- (A.V.): Therefore by the deeds of the law there shall no flesh be justified in his sight: for the law *is* the knowledge of sin.
- (SNT): Wherefore, by the deeds of the law, no flesh is justified before him: for, by the law, sin is known.
- (NNT): Because by works of the Law no flesh shall be accepted as righteous: for by the Law is the knowledge of sin.
- (JMT): for *no person will be acquitted in his sight* on the score of obedience to law. What the Law imparts is the consciousness of sin.
- (WNT): For on the ground of obedience to Law no man living will be declared righteous before Him. Law simply brings a sure knowledge of sin.
- (Comp): This is in reference to the thought expressed in Psalms one hundred forty-three, first and second verses: "Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness. (2) And enter not into judgment with thy servant: for in thy sight shall no man living be justified."

Romans 3:21

- (A.V.): But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;
- (SNT): But now, the righteousness of God without the law, is manifested; and the law and the prophets testify of it:
- (NNT): But now, apart from the Law, the righteousness which is of God, to which the Law and the Prophets bear testimony,
- (JMT): But now we have a righteousness of God disclosed apart from law altogether; it is attested by the Law and the prophets,
- (WNT): But now a righteousness coming from God has been brought to light apart from any Law, both Law and Prophets bearing witness to it—
- (Comp): This "righteousness" is mentioned by Isaiah in the forty-fifth chapter, twenty-fourth verse: "Surely, shall *one* say, in the LORD have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed."

Romans 3:22

- (A.V.): Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:
- (SNT): even the righteousness of God, which is by faith in Jesus Messiah, for every one, and on every one, that believeth in him: for there is no distinction;
- (NNT): even the righteousness which is of God

through faith in Jesus Christ, hath been made manifest to all and for all believers. For there is no distinction.

(JMT): but it is a righteousness of God which comes by believing in Jesus Christ. And it is meant for all who have faith. No distinctions are drawn.

(WNT): a righteousness coming from God, which depends on faith in Jesus Christ and extends to all who believe. No distinction is made; (*Notes: "Which depends on;" literally 'through.' God bestows faith first as a stepping-stone to righteousness. "To all;" other versions add 'and upon all.'*)

## Romans 3:23

(A.V.): For all have sinned, and come short of the glory of God;

(SNT): for they have all sinned, and failed of the glory of God.

(NNT): For all have sinned, and fail of obtaining the glory which cometh from God;

(JMT): All have sinned, all come short of the glory of God,

(WNT): for all alike have sinned, and all consciously come short of the glory of God,

(Comp): This is a rather free quotation from Ecclesiastes, seventh chapter, twentieth verse: "*For there is not a just man upon earth, that doeth good, and sinneth not.*"

## Romans 3:24

(A.V.): Being justified freely by his grace through the redemption that is in Christ Jesus:

(SNT): And they are justified gratuitously, by grace,

and by the redemption which is in Jesus Messiah;

(NNT): being accepted as righteous freely, by his grace, through the redemption that is in Christ Jesus,

(JMT): but they are justified for nothing by his grace through the ransom provided in Christ Jesus,

(WNT): gaining acquittal from guilt by His free unpurchased grace through the deliverance which is found in Christ Jesus. (*Notes: "Deliverance;" or 'release on ransom.'*)

#### Romans 3:25

(A.V.): Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

(SNT): whom God hath preconstituted a propitiation, by faith in his blood, because of our sins, which we before committed,

(NNT): whom, in his blood, through faith, God hath set forth as a propitiatory sacrifice, in order to manifest his righteousness, on account of his passing by, in his forbearance, the sins committed in former times;

(JMT): whom God put forward as the means of propitiation by his blood, to be received by faith. This was to demonstrate the justice of God in view of the fact that sins previously committed during the time of God's forbearance had been passed over;

(WNT): He it is whom God put forward as a Mercy-Seat, rendered efficacious through faith in

His blood, in order to demonstrate His righteousness—because of the passing over, in God's forbearance, of the sins previously committed—

Romans 3:26

- (A.V.): To declare, *I say*, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.
- (SNT): in the space which God in his long suffering gave to us, for the manifestation of his righteousness at the present time; that he might be righteous, and might with righteousness justify him who is in the faith of our Lord Jesus Messiah.— (*Notes: "Righteousness;" or 'righteously.'*)
- (NNT): in order to manifest his righteousness at the present time, so that he may be righteous, and accept as righteous him who hath faith.
- (JMT): it was to demonstrate his justice at the present epoch, showing that God is just himself and that he justifies man on the score of faith in Jesus.
- (WNT): with a view to demonstrating, at the present time, His righteousness, that He may be shown to be righteous Himself, and the giver of righteousness to those who believe in Jesus.

Romans 3:27

- (A.V.): Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.
- (SNT): Where then is glorying? It is annihilated.—

By what law? by that of works? Nay: but by the law of faith.

(NNT): Where then is the boasting? It is excluded. By what law? of works? Nay; but by the law of faith.

(JMT): Then what becomes of our boasting? It is ruled out absolutely. On what principle? On the principle of doing deeds? No, on the principle of faith.

(WNT): Where then is there room for your boasting? It is for ever shut out. On what principle? On the ground of merit? No, but on the ground of faith.

#### Romans 3:28

(A.V.): Therefore we conclude that a man is justified by faith without the deeds of the law.

(SNT): We therefore conclude, that it is by faith a man is justified, and not by the works of the law.

(NNT): We conclude therefore, that a man is accepted as righteous through faith, without the works of the Law.

(JMT): We hold a man is justified by faith apart from deeds of the Law altogether.

(WNT): For we maintain that it is as the result of faith that a man is held to be righteous, apart from actions done in obedience to Law.

#### Romans 3:29

(A.V.): *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:



- (SNT): For, is he the God of the Jews only, and not of the Gentiles? Nay: of the Gentiles also.
- (NNT): Or is God [the God] of Jews alone? Is he not also the God of gentiles? Yea, of gentiles also.
- (JMT): Or is God only the God of Jews? Is he not the God of the Gentiles as well? Surely he is.
- (WNT): Is God simply the God of the Jews, and not of the Gentiles also? He is certainly the God of the Gentiles also,
- (Comp): Paul refers to the passage found in Genesis, seventeenth chapter, fifth and seventh verses, which supported the Jews in their contention that they were the chosen people: "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. (7) And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee."

## Romans 3:30

- (A.V.): Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.
- (SNT): Because there is one God, who justifieth the circumcision by faith, and the uncircumcision by the same faith.
- (NNT): Seeing there is but one God, who will accept the circumcised as righteous by faith, and the uncircumcised through faith.
- (JMT): Well then, there is one God, a God who will

justify the circumcised as they believe and the uncircumcised on the score of faith.

(WNT): unless you can deny that it is one and the same God who will pronounce the circumcised to be acquitted on the ground of faith, and the uncircumcised to be acquitted through the same faith.

(Comp): This instance, found in Daniel three, twenty-eighth verse, supports Paul's statement: "*Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.*"

Romans 3:31

(A.V.): Do we then make void the law through faith? God forbid: yea, we establish the law.

(SNT): Do we then nullify the law by faith? Far be it. On the contrary, we establish the law.

(NNT): Do we then make void the Law through faith? Far be it! On the contrary, we establish the Law.

(JMT): Then 'by this faith' we 'cancel the Law'? Not for one moment! We uphold the law.

(WNT): Do we then by means of this faith abolish the Law? No, indeed; we give the Law a firmer footing.

## CHAPTER IV.

### Romans 4:1

- (A.V.): What shall we say then that Abraham our father as pertaining to the flesh, hath found?
- (SNT): What then shall we say concerning Abraham the patriarch, that by the flesh he obtained?
- (NNT): What advantage then shall we say that Abraham our father had as to the flesh?
- (JMT): But if so, what can we say about Abraham, our forefather by natural descent?
- (WNT): What then shall we say that Abraham, our earthly forefather, has gained?
- (Comp): In calling Abraham "our father" Paul retains, for the purpose of winning the Jews to the Christ idea, the familiar language of the Jews. In no instance did he fail to adapt himself to the educated thought of his people, through his use of such terms and expressions. The following passages were ever in the minds of the Jews and had a direct bearing upon what Paul was explaining in these verses: "Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the whole of the pit *whence* ye are digged. (2) Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and blessed him, and increased him." (Isaiah 51:1, 2.)

## Romans 4:2

- (A.V.): For if Abraham were justified by works, he hath *whereof* to glory; but not before God.
- (SNT): But if Abraham was justified by works, he had [ground of] glorying; yet not before God.
- (NNT): For if Abraham was accepted as righteous through works, he hath ground of boasting. But he hath no ground of boasting before God.
- (JMT): This, that if 'Abraham was justified on the score of what he did,' he has something to be proud of. But not to be proud of before God.
- (WNT): For if he was held to be righteous on the ground of his actions, he has something to boast of; but not in the presence of God.  
(Notes: "*In the presence of God;*" or "*in relation to God.*")

## Romans 4:3

- (A.V.): For what saith the scripture? Abraham believed God, and it was accounted to him for righteousness.
- (SNT): For what saith the scripture? That Abraham believed God, and it was accounted to him for righteousness.
- (NNT): For what saith the scripture? "Abraham had faith in God, and it was accounted unto him as righteousness."
- (JMT): For what does scripture say? *Abraham believed God and this was counted to him as righteousness.*

(WNT): For what says the Scripture? "AND ABRAHAM BELIEVED GOD, AND THIS WAS PLACED TO HIS CREDIT AS RIGHTEOUSNESS" (*Notes: "This;" "The simply taking God at His word" (Vaughan).)*)

(Comp): The passage referred to is found in Genesis, fifteenth chapter, sixth verse. It reads as follows: "And he believed in the LORD; and he counted it to him for righteousness."

## Romans 4:4

(A.V.): Now to him that worketh is the reward not reckoned of grace, but of debt.

(SNT): But to him that worketh, the reward is not reckoned as of grace, but as a debt to him.

(NNT): Now to him that performeth works, the reward is not accounted a matter of grace, but of debt;

(JMT): Now a worker has his wage counted to him as a due, not as a favour;

(WNT): But in the case of a man who works, pay is not reckoned a favour but a debt;

## Romans 4:5

(A.V.): But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

(SNT): Whereas, to him that worketh not, but only believeth in him that justifieth sinners, his faith is accounted to him for righteousness.

(NNT): but to him who without performing works hath faith in him who accepteth as righteous one that hath been ungodly, his faith is accounted as righteousness;

- (JMT): but a man who instead of 'working' believes in Him who justifies the ungodly, has his faith counted as righteousness.
- (WNT): whereas in the case of a man who pleads no actions of his own, but simply believes in Him who declares the ungodly free from guilt, his faith is placed to his credit as righteousness. (*Notes: "Believes in;" literally 'believes on,' that is, 'relies on the faithfulness of.'*)
- (Comp): An instance of such activity of Principle is found in Joshua, twenty-fourth chapter, second and third verses: "And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods. (3) And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac."

## Romans 4:6

- (A.V.): Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,
- (SNT): As David also speaketh of the blessedness of the man, to whom God reckoneth righteousness without works,
- (NNT): As David also speaketh of the blessedness of the man whom God accepteth as righteous without works:



- (JMT): Just as David himself describes the bliss of the man who has righteousness counted to him by God apart from what he does—
- (WNT): In this way David also tells of the blessedness of the man to whose credit God places righteousness, apart from his actions. (Notes: “Tells of the blessedness;” literally ‘utters the declaring blessed.’)

## Romans 4:7

- (A.V.): *Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.*
- (SNT): saying: Blessed are they, whose iniquity is forgiven, and whose sins are covered up:
- (NNT): “Blessed are they whose iniquities are forgiven, and whose sins are covered.”
- (JMT): *Blessed are they whose breaches of the Law are forgiven, whose sins are covered!*
- (WNT): “BLESSED,” he says, “ARE THOSE WHOSE INIQUITIES HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED OVER.”
- (Comp): Paul quotes Psalms, thirty-second chapter, first verse, in this text: “Blessed is *he whose transgression is forgiven, whose sin is covered.*”

## Romans 4:8

- (A.V.): Blessed is the man to whom the Lord will not impute sin.
- (SNT): and, Blessed is the man, to whom God will not reckon his sin.
- (NNT): “Blessed is the man whom the Lord shall not charge with sin.”

(JMT): *Blessed is the man whose sin the Lord will not count to him.*

(WNT): "BLESSED IS THE MAN OF WHOSE SIN THE LORD WILL NOT TAKE ACCOUNT".

(Comp): The second verse of Psalms thirty-two is quoted in this text: "Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile."

#### Romans 4:9

(A.V.): *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

(SNT): This blessedness, therefore, is it on the circumcision? or on the uncircumcision? For we say, that Abraham's faith was reckoned to him for righteousness.

(NNT): Doth this blessedness belong to the circumcised alone, or to the uncircumcised also? For we are saying that Abraham's faith was accounted as righteousness.

(JMT): Now is that description of bliss meant for the circumcised, or for the uncircumcised as well? *Abraham's faith*, I repeat, *was counted to him as righteousness.*

(WNT): This declaration of blessedness, then, does it come simply to the circumcised, or to the uncircumcised as well? For ABRAHAM'S FAITH—so we affirm—WAS PLACED TO HIS CREDIT AS RIGHTEOUSNESS.

Romans 4:10

- (A.V.): How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
- (SNT): How then was it reckoned to him? In circumcision, or in uncircumcision?—Not in circumcision, but in uncircumcision.
- (NNT): How then was it so accounted? After his circumcision, or while he was uncircumcised? Not after he was circumcised, but while he was uncircumcised.
- (JMT): In what way? When he was a circumcised man or an uncircumcised man? Not when he was circumcised, but when he was uncircumcised.
- (WNT): What then were the circumstances under which this took place? Was it after he had been circumcised, or before? Before, not after.

Romans 4:11

- (A.V.): And he received the sign of circumcision, a seal of the righteousness of the faith which *he had, yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:
- (SNT): For he received circumcision, as the sign and the seal of the righteousness of his faith while in uncircumcision: that he might become the father of all them of the uncircumcision who believe; and that it might be reckoned to them also for righteousness:

- (NNT): And he received the outward sign of circumcision as a seal of the righteousness of the faith which he had while he was uncircumcised; that he might be the father of all the uncircumcised who have faith, so that righteousness might be put to their account also;
- (JMT): He only got circumcision as a sign or seal of the righteousness which belonged to his faith as an uncircumcised man. The object of this was to make him the father of all who believe as uncircumcised persons and thus have righteousness counted to them,
- (WNT): And he received circumcision as a sign, a mark attesting the reality of the faith-righteousness which was his while still uncircumcised, that he might be the forefather of all those who believe even though they are uncircumcised—in order that this righteousness might be placed to their credit;
- (Comp): In Genesis, seventeenth chapter, ninth and tenth verses, we find this reference: "And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. (10) This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised."

Romans 4:12

- (A.V.): And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

- (SNT): and the father of the circumcision; not to them only who are of the circumcision, but to them also who fulfill the steps of the faith of our father Abraham in [his] uncircumcision.—
- (NNT): and that he might be the father of the circumcised, who are not circumcised merely, but who tread in the steps of that faith which our father Abraham had while yet uncircumcised.
- (JMT): as well as a father of those circumcised persons who not only share circumcision but walk in the steps of the faith which our father Abraham had as an uncircumcised man.
- (WNT): and the forefather of the circumcised, namely of those who not merely are circumcised, but also walk in the steps of the faith which our forefather Abraham had while he was as yet uncircumcised.

Romans 4:13

- (A.V.): For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.
- (SNT): For the promise to Abraham and to his seed, that he should become the heir of the world, was not by the law, but by the righteousness of his faith.
- (NNT): For not through the Law was the promise made to Abraham or his offspring that he should be the heir of the world, but through the righteousness of faith.

- (JMT): The promise made to Abraham and his offspring that he should inherit the world, did not reach him through the Law, but through the righteousness of faith.
- (WNT): Again, the promise that he should inherit the world did not come to Abraham or his posterity conditioned by Law, but by faith-righteousness. (*Notes: "Again;" or "Yes, for."*)
- (Comp): This promise is recorded in Genesis, seventeenth chapter, verses one to eight: "And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect. (2) And I will make my covenant between me and thee, and will multiply thee exceedingly. (3) And Abram fell on his face: and God talked with him, saying, (4) As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations. (5) Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. (6) And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. (7) And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. (8) And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."



## Romans 4:14

- (A.V.): For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:
- (SNT): For if they who are of the law were heirs, faith would be made void, and the promise of no force.
- (NNT): For if they that are of the Law are heirs, then faith becometh a vain thing, and the promise is made of no effect.
- (JMT): For if it is adherents of the Law who are heirs, then faith is empty of all meaning and the promise is void.
- (WNT): For if it is the righteous through Law who are heirs, then faith is useless and the promise counts for nothing.

## Romans 4:15

- (A.V.): Because the law worketh wrath: for where no law is, *there is* no transgression.
- (SNT): For the law is a worker of wrath; because where no law is, there is no transgression of law.
- (NNT): For the Law is the cause of wrath; for where there is no law there is no transgression.
- (JMT): (What the Law produces is the Wrath, not the promise of God; where there is no law, there is no transgression either.)
- (WNT): For the Law inflicts punishment; but where no Law exists, there can be no violation of Law. (Notes: “Punishment;” literally ‘anger.’)

- (Comp): This text is used as a basis for an interesting sermon written during the fifth century and recently unearthed. A part of the sermon is here given: "A Christian that shall lie in anything is not a Christian. Faith without works is barren. Thou hast received baptism and clothed thee with Christ; if therefore thou strip thyself with him through thy evil deeds then hast thou made thyself barren."

## Romans 4:16

- (A.V.): Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,
- (SNT): Wherefore, it is by the faith which is by grace, that we are justified: so that the promise may be sure to all the seed; not to that only which is of the law, but also to that which is of the faith of Abraham, who is the father of us all:
- (NNT): Therefore the inheritance was made to depend on faith, that it might be a matter of grace; that the promise might be sure to all the offspring, not to that only which is under the Law, but to that also which hath the faith of Abraham, who is the father of us all
- (JMT): That is why all turns upon faith; it is to make the promise a matter of favour, to make it secure for all the offspring, not simply for those who are adherents of the Law but also

for those who share the faith of Abraham—  
of Abraham who is the father of us all

(WNT): All depends on faith, and for this reason—that acceptance with God might be an act of pure grace, so that the promise should be made sure to all Abraham's true descendants; not merely to those who are righteous through the Law, but to those who are righteous through a faith like that of Abraham. (*Notes: "Acceptance, etc.;" literally 'it might be in the way of unearned, unmerited favour.'*)

(Comp): In presenting God's universal Fatherhood to the Jews, Paul referred to Abraham's demonstration as an example. Abraham lived centuries before Moses gave the "Law" and consequently did his work independently of that "Law". The Jews were trained to believe that salvation was dependent entirely upon conformity to the Mosaic teaching; but this teaching served only to discipline the human mind to the point of conforming its thinking to the pattern revealed to Moses on the mount of revelation. In other words Paul endeavored to show the Jews that this teaching of Moses was only one link in the entire chain of divine revelation. Paul's intelligent use of Scriptural examples, always silenced the ever-ready opposition of his former associates.

Romans 4:17

(A.V.): (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead,

and calleth those things which be not as though they were.

(SNT): as it is written: "I have constituted thee a father to a multitude of nations;" [namely] before God, in whom thou hast believed; who quickeneth the dead, and calleth those things which are not, as if they were.

(NNT): (as it is written, "I have made thee a father of many nations,") in the sight of that God whom he believed, who giveth life to the dead, and calleth the things that are not, as though they were.

(JMT): (as it is written, *I have made you a father of many nations*). Such a faith implies the presence of the God in whom he believed, a God who makes the dead live and calls into being what does not exist.

(WNT): Thus in the sight of God in whom he believed, who gives life to the dead and makes reference to things that do not exist, as though they did, Abraham is the forefather of all of us. As it is written, "I HAVE APPOINTED YOU TO BE THE FOREFATHER OF MANY NATIONS". (Notes: "All of us;" both Jews and Gentiles, who are believers.)

(Comp): Paul is quoting Genesis, seventeenth chapter, fifth verse, which reads: "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee."

#### Romans 4:18

(A.V.): Who against hope believed in hope, that he

might become the father of many nations, according to that which was spoken, So shall thy seed be.

(SNT): And without hope, he confided in the hope of becoming the father of a multitude of nations; (as it is written: So will thy seed be.)

(NNT): For he had confident hope in that which was past hope, that he should become a father of many nations, according to that which was spoken, "Thus shall thy offspring be;"

(JMT): For Abraham, when hope was gone, hoped on in faith, and thus became *the father of many nations*—even as he was told, *So numberless shall your offspring be.*

(WNT): Under utterly hopeless circumstances he hopefully believed, so that he might become the forefather of many nations, in agreement with the words "EQUALLY NUMEROUS SHALL YOUR POSTERITY BE".

(Comp): This is a reference to Genesis, fifteenth chapter, fifth verse, which reads: "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be."

#### Romans 4:19

(A.V.): And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

(SNT): And he was not sickly in his faith, while con-

templating his inert body, (for he was a hundred years old,) and the inert womb of Sarah.  
*(Notes: "Inert;" dead.)*

- (NNT): and not being weak in faith, he regarded not his own body which had become dead, he being about a hundred years old, nor the deadness of Sarah's womb;
- (JMT): His faith never quailed even when he noted the utter impotence of his own body (for he was about a hundred years old) or the impotence of Sara's womb;
- (WNT): And, without growing weak in faith, he could contemplate his own vital powers which had now decayed—for he was nearly 100 years old—and Sarah's barrenness.

#### Romans 4:20

- (A.V.): He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;
- (SNT): And he did not hesitate at the promise of God, as one lacking faith; but he was strong in faith, and gave glory to God;
- (NNT): nor did he waver in respect to the promise of God through unbelief, but was strong in faith, giving glory to God;
- (JMT): no unbelief made him waver about God's promise; his faith won strength as he gave glory to God
- (WNT): Nor did he in unbelief stagger at God's promise, but became mighty in faith, giving glory to God,

## Romans 4:21

- (A.V.): And being fully persuaded that, what he had promised, he was able also to perform.
- (SNT): and felt assured, that what God had promised to him, he was able to fulfill.
- (NNT): being fully convinced, that what he hath promised, he is able also to perform.
- (JMT): and felt convinced that He was able to do what He had promised.
- (WNT): and being absolutely certain that whatever promise He is bound by He is able also to make good.
- (Comp): Abraham heard and accepted this great fact concerning God's Omnipotence. It is recorded in Genesis, seventeenth chapter, first verse: "And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect."

## Romans 4:22

- (A.V.): And therefore it was imputed to him for righteousness.
- (SNT): And therefore it was accounted to him for righteousness.—
- (NNT): And therefore it was accounted to him for righteousness.
- (JMT): Hence his faith *was counted to him as righteousness*.
- (WNT): For this reason also his faith WAS PLACED TO HIS CREDIT AS RIGHTEOUSNESS.



- (Comp): Paul is quoting from Genesis, fifteenth chapter, sixth verse, which reads: "And he believed in the LORD; and he counted it to him for righteousness."

Romans 4:23

- (A.V.): Now it was not written for his sake alone, that it was imputed to him:
- (SNT): And not for his sake alone, was it written, that his faith was accounted for righteousness;
- (NNT): And that it was so accounted was not written for his sake alone,
- (JMT): And these words *counted to him* have not been written for him alone
- (WNT): Nor was the fact of its being placed to his credit put on record for his sake only;

Romans 4:24

- (A.V.): But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;
- (SNT): but for our sakes also; because it is to be accounted [so] to us, who believe in him that raised our Lord Jesus Messiah from the dead;
- (NNT): but for our sakes also, to whom it will be so accounted through our faith in him who raised up Jesus our Lord from the dead,
- (JMT): but for our sakes as well; faith will be *counted to us* as we believe in Him who raised Jesus our Lord from the dead,

(WNT): it was for our sakes too. Faith, before long, will be placed to the credit of us also who are believers in Him who raised Jesus, our Lord, from the dead,

## Romans 4:25

(A.V.): Who was delivered for our offences, and was raised again for our justification.

(SNT): who was delivered up, on account of our sins; and arose, that he might justify us.

(NNT): who was delivered up on account of our trespasses, and raised from the dead that we might be accepted as righteous.

(JMT): Jesus who was *delivered up for our trespasses* and raised that we might be justified.

(WNT): who was surrendered to death because of the offences we had committed, and was raised to life because of the acquittal secured for us.

(Comp): In conclusion Paul turns to Isaiah and there quotes from the fifty-third chapter, fifth verse: "But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed."



## CHAPTER V.

### Romans 5:1

- (A.V.): Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
- (SNT): Therefore, because we are justified by faith, we shall have peace with God, through our Lord Jesus Messiah.
- (NNT): Therefore being accepted as righteous through faith, we have peace with God through our Lord Jesus Christ;
- (JMT): As we are justified by faith, then, let us enjoy the peace we have with God through our Lord Jesus Christ.
- (WNT): Standing then acquitted as the result of faith, let us enjoy peace with God through our Lord Jesus Christ, (*Notes: "Let us enjoy peace;" other versions give 'we have peace.'*)
- (Comp): It was Isaiah who so beautifully expressed this thought of righteousness and peace. Paul is referring to this statement of his and it is found in chapter thirty-two, seventeenth verse: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

### Romans 5:2

- (A.V.): By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

- (SNT): By whom we are brought by faith into this grace, in which we stand and rejoice in the hope of the glory of God.
- (NNT): through whom also we have had admission into this grace in which we stand, and rejoice in the hope of the glory which God will confer.
- (JMT): Through him we have got access to this grace where we have our standing, and triumph in the hope of God's glory.
- (WNT): through whom also, as the result of faith, we have obtained an introduction into that state of favour with God in which we stand, and we exult in hope of some day sharing in God's glory. (*Notes: "As the result of faith;" or 'as the result of our faith.' Other versions omit these words. "An introduction;" literally 'the (or, our) introduction.' "Some day;" words not in the Greek but required in idiomatic English.*)

Romans 5:3

- (A.V.): And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;
- (SNT): And not only *so*, but we also rejoice in afflictions; because we know that affliction perfecteth in us patience;
- (NNT): And not only *so*, but we rejoice in afflictions also, knowing that affliction produceth endurance,
- (JMT): Not only *so*, but we triumph even in our troubles, knowing that trouble produces endurance,

(WNT): And not only so: we also exult in our sufferings, knowing as we do, that suffering produces fortitude; (*Notes: "Suffering produces, etc.;" that is, 'he who suffers in a right spirit becomes (1) capable of uncomplaining endurance, (2) a veteran inured to conflict, and (3) brightly confident of ultimate victory.'*)

## Romans 5:4

(A.V.): And patience, experience; and experience, hope;

(SNT): and patience, experience; and experience, hope:

(NNT): and endurance proof (of faith), and proof (of faith giveth) hope;

(JMT): endurance produces character, and character produces hope—

(WNT): fortitude, ripeness of character; and ripeness of character, hope;

## Romans 5:5

(A.V.): And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

(SNT): and hope maketh not ashamed, because the love of God is diffused in our hearts, by the Holy Spirit who is given to us.

(NNT): and hope will not disappoint us; because the love of God hath been shed abroad in our hearts by the Holy Spirit which hath been given to us.

(JMT): a *hope* which *never disappoints* us, since

God's love floods our hearts through the holy Spirit which has been given to us.

(WNT): and that this hope never disappoints, because God's love for us floods our hearts through the Holy Spirit who has been given to us. *(Notes: "This hope;" or, as before, 'hope.' Literally 'the hope.' "Floods;" literally 'has been poured out in, and there remains.' In the Greek the tense is perfect. "To us. For already;" other versions give 'to us, if at least.')*

(Comp): It was David who voiced the thought of this verse and it is found in Psalms, twenty-two, verse five: "They cried unto thee, and were delivered: they trusted in thee, and were not confounded."

#### Romans 5:6

(A.V.): For when we were yet without strength, in due time Christ died for the ungodly.

(SNT): And if, at this time, on account of our weakness, Messiah died for the ungodly:

(NNT): For while we were yet without strength, in due season Christ died for the ungodly.

(JMT): For when we were still in weakness, Christ died in due time for the ungodly.

(WNT): For already, while we were still helpless, Christ at the right moment died for the ungodly.

#### Romans 5:7

(A.V.): For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.



- (SNT): (For rarely doth one die for the ungodly; though for the good, some one perhaps might venture to die:)—
- (NNT): Now hardly for a righteous man will one die; perhaps, however, for a benefactor one might even dare to die.
- (JMT): For the ungodly! Why, a man will hardly die for the just—though one might bring oneself to die, if need be, for a good man.
- (WNT): Why, it is scarcely conceivable that any one would die for a simply just man, although for a good and lovable man perhaps some one, here and there, will have the courage even to lay down his life.

Romans 5:8

- (A.V.): But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
- (SNT): God hath here manifested his love towards us. Because, if when we were sinners, Messiah died for us;
- (NNT): But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
- (JMT): But God proves his love for us by this, that Christ died for us when we were still sinners.
- (WNT): But God gives proof of His love to us in Christ's dying for us while we were still sinners.
- (Comp): Scholars are agreed that this text is practically a re-statement of Isaiah fifty-three,

fifth verse: "But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed." The prophecy had been fulfilled and Paul was now viewing it from that standpoint.

#### Romans 5:9

- (A.V.): Much more then, being now justified by his blood, we shall be saved from wrath through him.
- (SNT): how much more, shall we now be justified by his blood, and be rescued from wrath by him?  
(Notes: "*Him;*" or, *it.*)
- (NNT): Much more then, being now accepted as righteous through his blood, we shall be saved through him from the (coming) wrath.
- (JMT): Much more then, now that we are justified by his blood, shall we be saved by him from Wrath.
- (WNT): If therefore we have now been pronounced free from guilt through His blood, much more shall we be delivered from God's anger through Him. (Notes: "*God's anger;*" or "*punishment,*" as in IV. 15. Literally '*the anger.*')"

#### Romans 5:10

- (A.V.): For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.
- (SNT): For if when we were enemies, God was reconciled with us by the death of his Son; how

much more shall we, in his reconciliation, live by his life? (*Notes: "Live;" or, be saved.*)

(NNT): For if while enemies we were reconciled to God through the death of his Son, much more having been reconciled shall we be saved by his life;

(JMT): If we were reconciled to God by the death of his Son when we were enemies, much more, now that we are reconciled, shall we be saved by his life.

(WNT): For if while we were hostile to God we were reconciled to Him through the death of His Son, it is still more certain that now that we are reconciled, we shall obtain salvation through Christ's life.

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, Page 608, Romans 5:10.

Romans 5:11

(A.V.): And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

(SNT): And not only so, but we also rejoice in God, by means of our Lord Jesus Messiah, through whom we have now received the reconciliation.

(NNT): and not this only, but also having joy in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

(JMT): Not only so, but we triumph in God through

our Lord Jesus Christ, by whom we now enjoy our reconciliation.

(WNT): And not only so, but we also exult in God through our Lord Jesus Christ, through whom we have now obtained that reconciliation.

(Comp): Moses voiced this "joy in God" in the opening stanza of his famous song recorded in Exodus, fifteen, verses one and two: "Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. (2) The LORD *is* my strength and song, and he is become my salvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him." David also sang: "Rejoice in the LORD, O ye righteous: *for* praise is comely for the upright." (Psalms 33:1).

#### Romans 5:12

(A.V.): Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

(SNT): As by means of one man, sin entered into the world, and, by means of sin, death; and so death passed upon all the sons of men, inasmuch as they all have sinned:—

(NNT): So then as through one man sin entered into the world, and through sin death, and thus (death) came through unto all men, because all sinned—

- (JMT): Thus, then, sin came into the world by one man, and death came in by sin; and so death spread to all men, inasmuch as all men sinned.
- (WNT): What follows? This comparison. Through one man sin entered into the world, and through sin death, and so death passed to all mankind in turn, in that all sinned.
- (Comp): Paul is referring to Genesis, chapter two, seventeenth verse, and third chapter, sixth verse, which reads as follows: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." "And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

## Romans 5:13

- (A.V.): (For until the law, sin was in the world: but sin is not imputed when there is no law.)
- (SNT): For until the law, sin, although it was in the world, was not accounted sin, because there was no law.
- (NNT): (for all the time before the Law sin was in the world; but sin is not set to one's account when there is no law.)
- (JMT): Sin was indeed in the world before the Law, but sin is never counted in the absence of law.
- (WNT): For prior to the Law sin was already in the

world; only it is not entered in the account against us when no Law exists. (*Notes: "Entered in the account;" the word occurs in only one other passage in the New Testament.*)

- (Comp): This statement: "for until the law sin was in the world" was based upon the text found in Genesis, sixth chapter, fifth verse: "And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually."

Romans 5:14

- (A.V.): (Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgressions, who is the figure of him that was to come.)
- (SNT): Yet death reigned from Adam until Moses, even over those who had not sinned after the likeness of the transgression of the command by Adam, who was the type of him that was to come. (*Notes: "Type;" or, likeness.*)
- (NNT): (Yet death reigned from Adams to Moses, even over those who had not sinned in the manner in which Adam transgressed; who is a type of him who was to come.—)
- (JMT): Nevertheless, from Adam to Moses death reigned even over those whose sins were not like Adam's transgression. Adam prefigured Him who was to come,
- (WNT): Yet Death reigned as king from Adam to Moses even over those who had not sinned, as Adam did, against Law. And in Adam

we have a type of Him whose coming was still future.

## Romans 5:15

- (A.V.): (But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.)
- (SNT): But not, as the fault, so also the free gift. For if, on account of the fault of one, many died; how much more, will the grace of God and his free gift, on account of one man, Jesus Messiah, abound unto many?
- (NNT): (But the free gift was not as the transgression. For if through the offence of the one the many died, much more hath the grace of God, and the gift which is by the grace of the one man Jesus Christ, abounded to the many.)
- (JMT): but the gift is very different from the trespass. For while the rest of men died by the trespass of one man, the grace of God and the free gift which comes by the grace of the one man Jesus Christ overflowed far more richly upon the rest of men.
- (WNT): But God's free gift immeasurably outweighs the transgression. For if through the transgression of the one individual the mass of mankind have died, infinitely greater is the generosity with which God's grace, and the gift given in His grace which found expression in the one man Jesus Christ, have been bestowed on the mass of mankind. (Notes:



*“Transgression;” or ‘false step.’ “The mass of mankind;” literally ‘the many.’)*

- (Comp): Scholars believe this text to be a restatement of Isaiah, fifty-third chapter, eleventh verse: “He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.”

Romans 5:16

- (A.V.): (And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.)
- (SNT): And not, as the offence of one, so also the free gift. For the judgment, which was of one (offence), was unto condemnation; but the free gift was, of many sins, unto righteousness.
- (NNT): (And the free gift is not like what happened through one man who sinned. For sentence of condemnation followed one offence; but the free gift is a justification after many offences.)
- (JMT): Nor is the free gift like the effect of the one man's sin; for while the sentence ensuing on a single sin resulted in doom, the free gift ensuing on many trespasses issues in acquittal.
- (WNT): And it is not with the gift as it was with the results of one individual's sin; for the judgment which one individual provoked resulted in condemnation, whereas the free gift after

a multitude of transgressions results in acquittal.

## Romans 5:17

- (A.V.): (For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.)
- (SNT): For if, on account of the offence of one, death reigned; still more, they who receive the abundance of the grace, and the free gift, and the righteousness, will reign in life, by means of one, Jesus Messiah.
- (NNT): (For if by one trespass death reigned through the one man, much more will they who receive the abundance of grace and of the gift of righteousness reign in life through the one man Jesus Christ.)—
- (JMT): For if the trespass of one man allowed death to reign through that one man, much more shall those who receive the overflowing grace and free gift of righteousness reign in life through One, through Jesus Christ.
- (WNT): For if, through the transgression of the one individual, Death made use of the one individual to seize the sovereignty, all the more shall those who receive God's overflowing grace and gift of righteousness reign as kings in Life through the one individual, Jesus Christ.

## Romans 5:18

- (A.V.): Therefore as by the offence of one *judgment*

*came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

(SNT): Therefore, as on account of the offence of one, condemnation was to all men; so on account of the righteousness of one, will the victory unto life be to all men. (*Notes: "Life;" justification, or, acquittal.*)

(NNT): As then through one trespass all men have come under condemnation, so through one act of righteousness all obtain the gift of righteousness unto life.

(JMT): Well then, as one man's trespass issued in doom for all, so one man's act of redress issues in acquittal and life for all.

(WNT): It follows then that just as the result of a single transgression is a condemnation which extends to the whole race, so also the result of a single decree of righteousness is a life-giving acquittal which extends to the whole race. (*Notes: "Acquittal;" the form here used is found also in IV:25, the exact meaning being less the absolution as pronounced or procured than the act of absolving.*)

(Comp): In the Twentieth Century New Testament we find this translation: "Briefly then, just as a single offence resulted for all mankind in condemnation, so, too, a single decree of righteousness resulted for all mankind in that declaration of righteousness which brings Life."

Romans 5:19

- (A.V.): For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.
- (SNT): For as, on account of the disobedience of one man, many became sinners; so also, on account of the obedience of one, many become righteous.
- (NNT): For as through the disobedience of the one man the many were made sinners, so through the obedience of the one man will the many be made righteous.
- (JMT): Just as one man's disobedience made all the rest sinners, so one man's obedience will make all the rest righteous.
- (WNT): For as through the disobedience of the one individual the mass of mankind were constituted sinners, so also through the obedience of the One the mass of mankind will be constituted righteous.

Romans 5:20

- (A.V.): Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound:
- (SNT): And the entrance given to the law, was that sin might increase: and where sin increased, there grace abounded.
- (NNT): Moreover the law came in in addition, that the trespass might abound; but where sin abounded, grace abounded much more;

(JMT): Law slipped in to aggravate the trespass; sin increased, but grace surpassed it far,

(WNT): Now Law was brought in later on, so that transgression might increase. But where sin increased, grace has overflowed; (*Notes: "That transgression might increase;" or "in order to increase transgression."*)

(Comp): The Twentieth Century Translation reads: "Law was introduced in order that offences might be multiplied. But, where sins were multiplied, the loving-kindness of God was lavished the more,"

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 608, Romans 5:20.

Romans 5:21

(A.V.): That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.

(SNT): So that, as sin had reigned in death, so grace might reign in righteousness unto life eternal, by means of our Lord Jesus Messiah.

(NNT): that as sin reigned in death, so grace might reign through righteousness to everlasting life, through Jesus Christ our Lord.

(JMT): so that, while sin had reigned the reign of death, grace might also reign with a righteousness that ends in life eternal through Jesus Christ our Lord.

(WNT): in order that as sin has exercised kingly sway in inflicting death, so grace, too, may exercise kingly sway in bestowing a righteousness

which results in the Life of the Ages through Jesus Christ our Lord. (*Notes: "May exercise kingly sway;" or 'may become king.'*)

(Comp): This text reads, in the Twentieth Century translation, as follows: "in order that, just as Sin had reigned in the realm of Death, so, too, might Loving-kindness reign through righteousness, and result in Immortal Life, through Jesus Christ, our Lord."





## CHAPTER VI.

### Romans 6:1

- (A.V.): What shall we say then? Shall we continue in sin, that grace may abound?
- (SNT): What shall we then say? Shall we continue in sin, that grace may abound?
- (NNT): What shall we say then? Let us continue in sin, that grace may abound still more?
- (JMT): Now what are we to infer from this? That we are to 'remain on in sin, so that there may be all the more grace'?
- (WNT): To what conclusion, then, shall we come? Are we to persist in sinning in order that the grace extended to us may be the greater?
- (Comp): The Greek sense of the word translated here as "grace" conveys the exact meaning of the term "Principle" as used in Christian Science. Principle has been defined as "a power or causation operating continuously and uniformly; producing certain results." (Standard Dictionary.)

### Romans 6:2

- (A.V.): God forbid. How shall we, that are dead to sin, live any longer therein?
- (SNT): Far be it: for if we are persons that have died to sin, how can we again live in it?
- (NNT): God forbid! How shall we, who died to sin, live any longer in it?

- (JMT): Never! How can we live in sin any longer when we died to sin?
- (WNT): No, indeed; how shall we who have died to sin, live in it any longer?
- (Comp): The story of Joseph's temptation in the house of Pharaoh clearly illustrates the point Paul was making in this text. With spiritual regeneration came the severance from evil to a degree that enabled him to resist temptation with greater success. This success resulted from the distance between their different states of consciousness and the tremendous advantage which this distance presented, furnishing as it did, a true perspective. This demonstration is recorded in Genesis 39:8, 9: "But he refused, and said unto his master's wife, Behold my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; (9) *There is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife; how then can I do this great wickedness, and sin against God?*"

Romans 6:3

- (A.V.): Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
- (SNT): Or do ye not know, that we who are baptized into Jesus Messiah, are baptized into his death?
- (NNT): Are ye ignorant, that all of us who were baptized into Jesus Christ, were baptized into his death?

(JMT): Surely you know that all of us who have been baptized into Christ Jesus have been baptized into his death!

(WNT): And do you not know that all of us who have been baptized into Christ Jesus were baptized into His death? (*Notes: "Into;" that is, 'into association, incorporation, union with.' Or 'unto.' 'All of us who have been baptized unto Christ have been baptized unto His death;' that is, to teach us the absolute necessity of becoming dead with Him to self and sin and the world.*)

(Comp): The great question of baptism, so vital at this period, led some writer to record a meeting which occurred between a Pharisee and Jesus in the company of his disciples. The Pharisee questioned their right to the ceremony of foot-washing and recounted his own compliance as a fitting example of righteousness. Jesus is reputed to have said in reply: "Woe, ye blind who see not. Thou hast washed in these running waters wherein dogs and swine have been cast night and day, and hast cleansed and wiped the outside skin, which also the harlots and flute girls anoint and wash and wipe and beautify for the lust of men; but within they are full of scorpions and all wickedness. But I and my disciples who thou sayest have not bathed have been dipped in the waters of eternal life, which come from....but woe unto thee...." This story was found in 1905 written on a single vellum leaf. It is now in Volume V of Oxyrhynchus Papyri edited by Grenfel & Hunt.

## Romans 6:4

- (A.V.): Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
- (SNT): For we are buried with him in baptism unto death; that as Jesus Messiah arose from the dead into the glory of his Father, so also we, to walk in a new life. (*Notes: "Unto;" or, into.*)
- (NNT): We then by this baptism into his death were buried with him; that as Christ was raised from the dead by the glorious power of the Father, so we also might walk in newness of life.
- (JMT): Our baptism in his death made us share his burial, so that, as Christ was raised from the dead by the glory of the Father, we too might live and move in the new sphere of Life.
- (WNT): Well, then, we by our baptism were buried with Him in death, in order that, just as Christ was raised from among the dead by the Father's glorious power, we also should live an entirely new life. (*Notes: "We by our baptism, etc.;" or 'when we descended into the baptismal water, that meant that we died with Christ—to sin.' "In death;" literally 'into (or unto) death.' Some connect these words with 'baptism,' and translate 'by our baptism unto death we were buried with Him.'*)
- (Comp): This text in the Twentieth Century New Testament reads as follows: "Consequently

through sharing his death in our baptism, we were buried with him; that, just as Christ was raised from the dead by a manifestation of the Father's power, so we also may live a new life."

## Romans 6:5

- (A.V.): For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:
- (SNT): For if we have been planted together with him into the likeness of his death, so shall we be also into his resurrection.
- (NNT): For if we have been made completely like him in his death, we shall be made like him in his resurrection also;
- (JMT): For if we have grown into him by a death like his, we shall grow into him by a resurrection like his,
- (WNT): For since we have become one with Him by sharing in His death, we shall also be one with Him by sharing in His resurrection. (*Notes: "By sharing in;" literally 'by the likeness of.'*)

## Romans 6:6

- (A.V.): Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.
- (SNT): For we know, that our old man is crucified with him; that the body of sin might be abolished, and we be no more servants to sin:

- (NNT): knowing this, that our old man was crucified with him, that the body of sin might be destroyed, that we might no longer be in slavery to sin;
- (JMT): knowing as we do that our old self has been crucified with him in order to crush the sinful body and free us from any further slavery to sin
- (WNT): This we know—that our old self was nailed to the cross with Him, in order that our sinful nature might be deprived of its power, so that we should no longer be the slaves of sin;
- (Comp): This metaphor of slavery which Paul used was quite intelligible to the ancient Christian who lived in its very midst. The various “lords” and “masters” were likened to the enslaving senses, sin, idols, Pharisaical law, etc.

Romans 6:7

- (A.V.): For he that is dead is freed from sin.
- (SNT): for he that is dead [to it], is emancipated from sin.
- (NNT): for he that hath died hath been set free from sin.
- (JMT): (for once dead, a man is absolved from the claims of sin).
- (WNT): for he who has paid the penalty of death stands absolved from his sin. (*Notes: “Has paid, etc.,” literally ‘has died,’ not ‘is dead.’ The distinction cannot be expressed in Latin or French, but can be in English and in Greek.*)

## Romans 6:8

- (A.V.): Now if we be dead with Christ, we believe that we also shall live with him:
- (SNT): If then we are dead with Messiah, let us believe that we shall live with the same Messiah.
- (NNT): And if we died with Christ, we believe that we shall also live with him;
- (JMT): We believe that as we have died with Christ we shall also live with him;
- (WNT): But, seeing that we have died with Christ, we believe that we shall also live with Him;  
(Notes: "Have died;" or 'died;' not 'are dead.')

## Romans 6:9

- (A.V.): Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him.
- (SNT): For we know that Messiah rose from the dead, and no more dieth; death hath no dominion over him.
- (NNT): since we know that Christ, having been raised from the dead, dieth no more; death hath dominion over him no longer.
- (JMT): for we know that Christ never dies after his resurrection from the dead—death has no more hold over him;
- (WNT): because we know that Christ, having come back to life, is no longer liable to die. Death has no longer any power over Him.

## Romans 6:10

- (A.V.): For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.



- (SNT): For in dying, he died for sin, once; and in living, he liveth unto God.
- (NNT): For in that he died, he died to sin once for all; but in that he liveth, he liveth to God.
- (JMT): the death he died was for sin, once for all, but the life he lives is for God.
- (WNT): For by the death which He died He became, once for all, dead in relation to sin; but by the life which He now lives He is alive in relation to God.
- (Comp): This text in the Twentieth Century New Testament reads as follows: "For the death that he died was a death to sin, once and for all. But the Life that he now lives, he lives for God."

Romans 6:11

- (A.V.): Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.
- (SNT): So also do ye account yourselves as being dead to sin, and alive to God, through our Lord Jesus Messiah.—
- (NNT): Thus do ye too consider yourselves as dead to sin, but alive to God, through Jesus Christ.
- (JMT): So you must consider yourselves dead to sin and alive to God in Christ Jesus our Lord.
- (WNT): In the same way you also must regard yourselves as dead in relation to sin, but as alive in relation to God, because you are in Christ Jesus.

## Romans 6:12

- (A.V.): Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
- (SNT): Therefore let not sin reign in your dead body, so that ye obey its lusts. (*Notes: "Dead;" or, mortal.*)
- (NNT): Let not then sin reign in your mortal body, bringing you into subjection to its lusts,
- (JMT): Sin is not to reign, then, over your mortal bodies and make you obey their passions;
- (WNT): Let not Sin therefore reign as king in your mortal bodies, causing you to be in subjection to their cravings;
- (Comp): In pleading for assistance in controlling sin—thus fulfilling Paul's behest to a later period—David sang: "Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." (Psalms 19:13.)

## Romans 6:13

- (A.V.): Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.
- (SNT): And also give not up your members as instruments of evil unto sin, but give up yourselves to God, as those who have been resuscitated from the dead; and let your mem-

bers be instruments for the righteousness of God.

(NNT): nor yield up your members to sin as instruments of unrighteousness; but yield up yourselves to God, as being alive from the dead, and your members to God as instruments of righteousness.

(JMT): you must not let sin have your members for the service of vice, you must dedicate yourselves to God as men who have been brought from death to life, dedicating your members to God for the service of righteousness.

(WNT): and no longer lend your faculties as unrighteous weapons for Sin to use. On the contrary surrender your very selves to God as living men who have risen from the dead, and surrender your several faculties to God, to be used as weapons to maintain the right.  
(Notes: "*Weapons;*" or '*tools.*')

(Comp): In the Old Testament the word "instruments" conveyed the meaning of "the means of accomplishing anything." This sense Paul seems to have adopted in the military metaphor which he so frequently used.

#### Romans 6:14

(A.V.): For sin shall not have dominion over you: for ye are not under the law, but under grace.

(SNT): And sin shall not have dominion over you; for ye are not under the law, but under grace.—

(NNT): For sin shall not hold dominion over you; for ye are not under the Law, but under grace.

(JMT): Sin must have no hold over you, for you live under grace, not under law.

(WNT): For Sin shall not be lord over you, since you are subjects not of Law, but of grace.

Romans 6:15

(A.V.): What then? shall we sin, because we are not under the law, but under grace? God forbid.

(SNT): What then? Shall we sin, because we are not under the law, but under grace? Far be it.

(NNT): What then? Are we to sin, because we are not under the Law, but under grace? God forbid!

(JMT): What follows, then? Are we 'to sin, because we live under grace, not under law'? Never!

(WNT): Are we therefore to sin because we are no longer under the authority of Law, but under grace? No, indeed!

Romans 6:16

(A.V.): Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

(SNT): Know ye not, that to whomsoever ye give up yourselves to serve in bondage, his servants ye are, whom ye serve; whether it be to sin, or whether it be to righteousness, that ye give ear?

(NNT): Know ye not, that whomever ye choose to obey as a master, his bondmen ye are, whether of sin whose fruit is death, or of obedience whose fruit is righteousness?

(JMT): Do you not know you are the servants of the master you obey, of the master to whom you yield yourselves obedient, whether it is Sin, whose service ends in death, or Obedience, whose service ends in righteousness?

(WNT): Do you not know that if you surrender yourselves as bondservants to obey any one, you become the bondservants of him whom you obey, whether the bondservants of Sin (with death as the result) or of Duty (resulting in righteousness)? (Notes: "*Become*," literally '*are*' (henceforth).)

(Comp): It was David who expressed this thought when he wrote: "O LORD, truly I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid: thou hast loosed my bonds." (Psalms 116:16.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 6:16.

#### Romans 6:17

(A.V.): But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

(SNT): But thanks be to God, that ye were [once] the servants of sin, but have [now] from the heart obeyed that form of doctrine to which ye are devoted.

(NNT): But thanks be to God that, though ye were the bondmen of sin, ye became obedient from

the heart to that form of teaching which was delivered to you;

(JMT): Thank God, though you did serve sin, you have rendered whole-hearted obedience to what you were taught under the rule of faith;

(WNT): But thanks be to God that though you were once in thralldom to Sin, you have now yielded a hearty obedience to that system of truth in which you have been instructed. (*Notes: "Have...yielded;" more exactly, 'have begun to yield.' "System of truth;" literally 'model of teaching.' That there were false teachers in the early Church, even in the days of the Apostles, is abundantly evident.*)

## Romans 6:18

(A.V.): Being then made free from sin, ye became the servants of righteousness.

(SNT): And when ye were emancipated from sin, ye became servants to righteousness.

(NNT): and being made free from sin, ye became the bondmen of righteousness.

(JMT): set free from sin, you have passed into the service of righteousness.

(WNT): You were set free from the tyranny of Sin, and became the bondservants of Righteousness—

## Romans 6:19

(A.V.): I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so

now yield your members servants to righteousness, unto holiness.

(SNT): —(I speak as among men, because of the infirmity of your flesh.)—As ye [once] gave up your members to the servitude of pollution and iniquity, so also now give ye up your members to the servitude of righteousness and sanctity.

(NNT): I speak in a way common among men on account of the weakness of your flesh. For as ye once yielded your members as slaves to impurity and to iniquity, in order to commit iniquity, so now yield your members as bondmen to righteousness in order to become holy.

(JMT): (I use this human analogy to bring the truth home to your weak nature.) As you once dedicated your members to the service of vice and lawlessness, so now dedicate them to the service of righteousness that means consecration.

(WNT): your human infirmity leads me to employ these familiar figures—and just as you once surrendered your faculties into bondage to Impurity and ever-increasing disregard of Law, so you must now surrender them into bondage to Righteousness ever advancing towards perfect holiness.

Romans 6:20

(A.V.): For when ye were the servants of sin, ye were free from righteousness.

(SNT): For when ye were the servants of sin, ye were emancipated from righteousness.



(NNT): For when ye were the slaves of sin, ye were not the bondmen of righteousness.

(JMT): When you served sin, you were free of righteousness.

(WNT): For when you were the bondservants of Sin, you were under no sort of subjection to Righteousness.

Romans 6:21

(A.V.): What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

(SNT): And what harvest had ye then, in that of which ye are now ashamed? For the result thereof is death.

(NNT): What fruit then had ye at that time from those things of which ye are now ashamed? For the end of those things is death.

(JMT): Well, what did you gain then by it all? Nothing but what you are now ashamed of! The end of all that is death;

(WNT): At that time, then, what benefit did you get from conduct which you now regard with shame? Why, such things finally result in death.

(Comp): Ezekiel also wrote to his generation concerning this backlash of evil. It is recorded in the sixteenth chapter, sixty-third verse: "That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." Ten centuries before Ezekiel's time

Job cried out: "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth." (Job 40:4.)

Romans 6:22

- (A.V.): But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.
- (SNT): And now, as ye have been emancipated from sin, and have become servants to God, your fruits are holy; and the result thereof is life everlasting.
- (NNT): But now having been delivered from the slavery of sin, and having become the bond-servants of God, ye have holiness as the fruit, and everlasting life as the end.
- (JMT): but now that you are set free from sin, now that you have passed into the service of God, your gain is consecration, and the end of that is life eternal.
- (WNT): But now that you have been set free from the tyranny of Sin, and have become the bond-servants of God, you have your reward in being made holy, and you have the Life of the Ages as the final result.

Romans 6:23

- (A.V.): For the wages of sin *is* death; but the gift of God *is* eternal life, through Jesus Christ our Lord.
- (SNT): For the wages of sin is death; but the free gift of God is life eternal, through our Lord Jesus Messiah.

- (NNT): For the wages of sin is death; but the free gift of God is everlasting life, through Christ Jesus our Lord.
- (JMT): Sin's wage is death, but God's gift is life eternal in Christ Jesus our Lord.
- (WNT): For the wages paid by Sin are death; but God's free gift is the Life of the Ages bestowed upon us in Christ Jesus our Lord.
- (Comp): Paul's use of the term "wages" completes his military metaphor, since the term was used in that particular sense almost as frequently as "servant", "master", "yielding obedience", and "being under the law", etc.

In Ezekiel, eighteenth chapter, fourth verse, we have this thought expressed: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 6:23.



## CHAPTER VII.

### Romans 7:1

- (A.V.): Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?
- (SNT): Or do ye not know, my Brethren,—(for I am speaking to them that know the law,)—that the law hath dominion over a man, as long as he is alive?
- (NNT): Know ye not, brethren, (for I am speaking to those who are acquainted with the Law,) that the Law hath dominion over a man only as long as he liveth?
- (JMT): Surely you know, my brothers—for I am speaking to men who know what law means—that the law has hold over a person only during his lifetime!
- (WNT): Brethren, do you not know—for I am writing to people acquainted with the Law—that it is during our lifetime that we are subject to the Law?

### Romans 7:2

- (A.V.): For the woman which hath an husband is bound by the law to *her* husband, so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.
- (SNT): Just as a woman, by the law, is bound to her husband, as long as he is alive; but if her husband should die, she is freed from the law of her husband.

- (NNT): For the married woman is bound by law to her husband while he liveth; but if the husband die, she is released from the law which bound her to him.
- (JMT): Thus a married woman is bound by law to her husband while he is alive; but if the husband dies, she is done with the law of 'the husband.'
- (WNT): A wife, for instance, whose husband is living is bound to him by the Law; but if the husband dies the law that bound her to him has now no hold over her. (*Notes: "The law..has now no hold over her;" literally 'she is abrogated from the law.'*)
- (Comp): This law of marriage, with its obvious obligations and subtle bonds, was first recorded in the second chapter of Genesis, verses twenty-three and twenty-four: "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. (24) Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

Romans 7:3

- (A.V.): So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.
- (SNT): And if, while her husband is alive, she should adhere to another man, she would become an

adulteress: but if her husband should die, she is freed from the law; and would not be an adulteress though joined to another man.

(NNT): So then, if while her husband is living she connect herself with another man, she will be called an adulteress; but if her husband die, she is no longer bound by that law, so that she will not be an adulteress, though she connect herself with another man.

(JMT): Accordingly, she will be termed an adulteress if she becomes another man's while her husband is alive; but if her husband dies, she is freed from the law, of 'the husband,' so that she is no adulteress if she becomes another man's.

(WNT): This accounts for the fact that if during her husband's life she lives with another man, she will be stigmatized as an adulteress; but that if her husband is dead she is no longer under the old prohibition, and even though she marries again, she is not an adulteress. (*Notes: "No longer under the old prohibition;" literally 'free from the law.'*)

Romans 7:4

(A.V.): Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

(SNT): And now, my brethren, ye also have become dead to the law, by the body of the Messiah; that ye might be joined to another, [even] to him who arose from the dead; and might



yield fruits unto God. (*Notes: "By;" or, in; that is, in the spiritual body of Messiah.*)

(NNT): So then, my brethren, ye also were slain to the Law through the body of Christ, that ye might be connected with another, even with him who was raised from the dead, that we might bear fruit to God.

(JMT): It is the same in your case, my brothers. The crucified body of Christ made you dead to the Law, so that you might belong to another, to him who was raised from the dead that we might be fruitful to God.

(WNT): So, my brethren, to you also the Law died through the incarnation of Christ, that you might be wedded to Another, namely to Him who rose from the dead in order that we might yield fruit to God. (*Notes: "To you also the Law died;" literally 'you also were put to death in relation to the Law.' "You...we;" by this change of persons Paul associates himself with the rest of "God's loved ones." "Incarnation;" literally 'body.'*)

(Comp): This text is a partial restatement of Hosea, second chapter, verses eighteen and nineteen: "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. (19) And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies."

## Romans 7:5

- (A.V.): For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death.
- (SNT): For while we were in the flesh, the emotions of sin which are by the law, were active in our members, that we should bear fruits unto death. (*Notes: "Active;" or, excited.*)
- (NNT): For when we were in the flesh, the affections of sins, which were through the Law, were working in our members to bear fruit unto death.
- (JMT): For when we were unspiritual, the sinful cravings excited by the Law were active in our members and made us fruitful to Death;
- (WNT): For whilst we were under the thralldom of our earthly natures, sinful passions—made sinful by the Law—were always being aroused to action in our bodily faculties that they might yield fruit to death. (*Notes: "Being aroused to action;" or 'at work.'*)

## Romans 7:6

- (A.V.): But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.
- (SNT): But now we are absolved from the law, and are dead to that which held us in its grasp; that we might henceforth serve in the newness of the spirit, and not in the oldness of the letter. (*Notes: "Letter;" or, as the Syriac implies, writing.*)

- (NNT): But now we are delivered from the Law, having died to that by which we were bound, that we might serve in the new life of the Spirit, and not in the old way of the letter.
- (JMT): but now we are done with the Law, we have died to what once held us, so that we can serve in a new way, not under the written code as of old but in the Spirit.
- (WNT): But seeing that we have died to that which once held us in bondage, the Law has now no hold over us, so that we render a service which, instead of being old and formal, is new and spiritual. (*Notes: "The Law has now, etc.;" literally 'we have been abrogated from the Law.' "Formal;" or 'ceremonial.'*)
- (Comp): See Concordance to Miscellaneous Writings and Works Other Than Science and Health, Mary Baker Eddy, Appendix B, Page 1102, Romans 7:6.

Romans 7:7

- (A.V.): What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.
- (SNT): What shall we say then? Is the law sin? Far be it. For I had not learned sin, except by means of the law: for I had not known concupiscence, had not the law said, Thou shalt not covet:
- (NNT): What then shall we say? Is the Law sin? God forbid! But I should not have known sin, except by the Law; for I should not have

known sinful desire, unless the Law had said, "Thou shalt not covet."

(JMT): What follows, then? That 'the Law is equivalent to sin'? Never! Why, had it not been for the Law, I would never have known what sin meant! Thus I would never have known what it is to covet, unless the Law had said, *You must not covet.*

(WNT): What follows? Is the Law itself a sinful thing? No, indeed; on the contrary, unless I had been taught by the Law, I should have known nothing of sin as sin. For instance, I should not have known what covetousness is, if the Law had not repeatedly said, "THOU SHALT NOT COVET". (Notes: "Should have known;" or 'knew.' "Repeatedly;" whenever the Decalogue was read. The Greek tense is the imperfect.)

(Comp): The commandment referred to is found in the twentieth chapter of Exodus, seventeenth verse, which reads as follows: "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's."

#### Romans 7:8

(A.V.): But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin *was* dead.

(SNT): and by this commandment, sin found occasion, and perfected in me all concupiscence: for without the law, sin was dead.

- (NNT): But sin, seizing the opportunity, wrought in me by means of the commandment all manner of sinful desire; for without the Law sin is dead.
- (JMT): The command gave an impulse to sin, and sin resulted for me in all manner of covetous desire—for sin, apart from law, is lifeless.
- (WNT): Sin took advantage of this, and by means of the Commandment stirred up within me every kind of coveting; for apart from Law, sin would be dead. (*Notes: "The Commandment;" the one just quoted as a specimen of the whole Law.*)

Romans 7:9

- (A.V.): For I was alive without the law once: but when the commandment came, sin revived, and I died.
- (SNT): And I, without the law, was alive formerly; but when the commandment came, sin became alive, and I died;
- (NNT): And I, apart from the Law, was once alive; but when the commandment came, sin came to life again, and I died;
- (JMT): I lived at one time without law myself, but when the command came home to me, sin sprang to life and I died;
- (WNT): Once, apart from Law, I was alive, but when the Commandment came, sin sprang into life, and I died; (*Notes: "Sprang;" or 'returned.'*)

Romans 7:10

- (A.V.): And the commandment, which *was ordained* to life, I found *to be* unto death.

- (SNT): and the commandment of life was found by me [to be] unto death.
- (NNT): and the very commandment whose design was life, I found to issue in death.
- (JMT): the command that meant life proved death to me.
- (WNT): and, as it turned out, the very Commandment which was to bring me life, brought me death.
- (Comp): Paul refers to Leviticus, eighteenth chapter, fifth verse, which reads: "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the LORD." Nine hundred years later Ezekiel repeated this thought to his generation. It is found in Ezekiel, twentieth chapter, eleventh verse: "And I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them."

## Romans 7:11

- (A.V.): For sin, taking occasion by the commandment, deceived me, and by it slew *me*.
- (SNT): For sin, by the occasion which it found by means of the commandment, seduced me; and thereby slew me.
- (NNT): For sin, seizing the opportunity, deceived me through the commandment, and through it slew me.
- (JMT): The command gave an impulse to sin, sin beguiled me and used the command to kill me.
- (WNT): For sin seized the advantage, and by means of the Commandment it completely deceived

me, and also put me to death. (*Notes: "Also;" literally 'by means of it.'*)

Romans 7:12

- (A.V.): Wherefore the law *is* holy, and the commandment holy, and just, and good.
- (SNT): Wherefore, the law is holy; and the commandment is holy, and righteous, and good.—
- (NNT): So that the Law is holy, and the commandment holy, and right, and good.
- (JMT): So the Law at any rate is holy, the command is holy, just, and for our good.
- (WNT): So that the Law itself is holy, and the Commandment is holy, just and good.
- (Comp): This is a reference to David's words found in Psalms nineteen, verses seven to nine: "The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple. (8) The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes. (9) The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether."

Romans 7:13

- (A.V.): Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.
- (SNT): Did that which is good, therefore, become death to me? Far be it. But sin, that it



might be seen to be sin, perfected death in me by means of that good [law]; that sin might the more be condemned, by means of the commandment.

(NNT): Did then that which is good become death to me? Far be it! but sin; that it might become manifest as sin, causing death to me by means of that which is good; that sin by means of the commandment might become exceedingly sinful.

(JMT): Then did what was meant for my good prove fatal to me? Never! It was sin; sin resulted in death for me by making use of this good thing. This was how sin was to be revealed in its true nature; it was to use the command to become sinful in the extreme.

(WNT): Did then a thing which is good become death to me? No, indeed, but sin did; so that through its bringing about death by means of what was good, it might be seen in its true light as sin, in order that by means of the Commandment the unspeakable sinfulness of sin might be plainly shown.

Romans 7:14

(A.V.): For we know that the law is spiritual: but I am carnal, sold under sin.

(SNT): For we know, that the law is spiritual; but I am carnal, and sold to sin. (*Notes: "spiritual;" of the Spirit. "Carnal;" of the flesh.*)

(NNT): For we know that the Law is spiritual; but I am unspiritual, a slave sold to sin.

- (JMT): The Law is spiritual; we know that. But then I am a creature of the flesh, in the thralldom of sin.
- (WNT): For we know that the Law is a spiritual thing; but I am unspiritual—the slave, bought and sold, of sin.
- (Comp): The spiritual essence upon which the “law” was supposed to have been based, is clearly revealed in one of the commandments recorded in Leviticus nineteen, seventeenth verse: “Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.”

Romans 7:15

- (A.V.): For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.
- (SNT): For what I am doing, I know not: and what I would, I do not perform; but what I hate, that I do.
- (NNT): For I know not what I do. For I do not what I would, but I do what I hate.
- (JMT): I cannot understand my own actions; I do not act as I want to act; on the contrary, I do what I detest.
- (WNT): For what I do, I do not recognize as my own action. What I desire to do is not what I do, but what I am averse to is what I do.  
(Notes: “I do not recognize as my own action;” or ‘I do, without knowing what I am doing,’ as the blind slave of indwelling sin.)

## Romans 7:16

- (A.V.): If then I do that which I would not, I consent unto the law, that *it is* good.
- (SNT): And if I do what I would not, I testify of the law, that it is right.
- (NNT): But if I do what I would not, I assent to the Law that it is good.
- (JMT): Now, when I act against my wishes, that means that I agree that the Law is right.
- (WNT): But if I do that which I do not desire to do, I admit the excellence of the Law,

## Romans 7:17

- (A.V.): Now then it is no more I that do it, but sin that dwelleth in me.
- (SNT): And then, it is no more I who do that thing; but sin, which dwelleth in me.
- (NNT): Now, however, it is no longer I that do it, but sin that dwelleth in me.
- (JMT): That being so, it is not I who do the deed but sin that dwells within me.
- (WNT): and now it is no longer I that do these things, but the sin which has its home within me does them.

## Romans 7:18

- (A.V.): For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.
- (SNT): For I know, that in me, (that is, in my flesh,)

good dwelleth not: because, to approve the good, is easy for me; but to do it, I am unable.

(NNT): For I know that there dwelleth not in me, that is, in my flesh, any good thing; for to desire is present with me, but not to perform that which is good.

(JMT): For in me (that is, in my flesh) no good dwells, I know; the wish is there, but not the power of doing what is right.

(WNT): For I know that in me, that is, in my lower self, nothing good has its home; for while the will to do right is present with me, the power to carry it out is not. (*Notes: "Is present;" literally 'lies by my side.'*)

(Comp): Job wrote in the fourteenth chapter, fourth verse: "Who can bring a clean *thing* out of an unclean? not one."

#### Romans 7:19

(A.V.): For the good that I would, I do not: but the evil which I would not, that I do.

(SNT): For I do not perform the good, which I would perform; but the bad, which I would not perform, that I do perform.

(NNT): For the good that I would, I do not; but the evil which I would not, that I do.

(JMT): I cannot be good as I want to be, and I do wrong against my wishes.

(WNT): For what I do is not the good thing that I desire to do; but the evil thing that I desire not to do, is what I constantly do.

(Comp): See Concordance to Science and Health with

Key to the Scripture, Mary Baker Eddy, Appendix B, Page 608, Romans 7:19.

Romans 7:20

- (A.V.): Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.
- (SNT): And if I do what I would not, it is not I that do it, but sin which dwelleth in me.
- (NNT): But if I do what I would not, it is no more I that do it, but sin that dwelleth in me.
- (JMT): Well, if I act against my wishes, it is not I who do the deed but sin that dwells within me.
- (WNT): But if I do that which I desire not to do, it can no longer be said that it is I who do it, but the sin which has its home within me does it.

Romans 7:21

- (A.V.): I find then a law, that, when I would do good, evil is present with me.
- (SNT): I find therefore a law coinciding with my conscience, which assenteth to my doing good, whereas evil is near to me. (*Notes: "Conscience;" or, reason.*)
- (NNT): I find then that there is a law to me, that when I would do good, evil is present with me.
- (JMT): So this is my experience of the Law: I want to do what is right, but wrong is all I can manage;
- (WNT): I find therefore the law of my nature to be that when I desire to do what is right, evil is lying in ambush for me. (*Notes: "Law;" or 'rule.' "Lying in ambush;" or 'is present.'*)
- (Comp): David voiced this thought in Psalms sixty-

five, third verse: "Iniquities prevail against me: *as for* our transgressions, thou shalt purge them away."

Romans 7:22

- (A.V.): For I delight in the law of God after the inward man:
- (SNT): For I rejoice in the law of God, in the interior man.
- (NNT): For I delight in the Law of God, as to the inward man;
- (JMT): I cordially agree with God's law, so far as my inner self is concerned,
- (WNT): For in my inmost self all my sympathy is with the Law of God;
- (Comp): Paul is quoting the second verse of David's first Psalm: "But his delight *is* in the law of the LORD; and in his law doth he meditate day and night."

Romans 7:23

- (A.V.): But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
- (SNT): But I see another law in my members, which warreth against the law of my conscience, and maketh me a captive to the law of sin which existeth in my members.
- (NNT): but I perceive another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

- (JMT): but then I find quite another law in my members which conflicts with the law of my mind and makes me a prisoner to sin's law that resides in my members.
- (WNT): but I discover within me a different Law at war with the Law of my understanding, and leading me captive to the Law which is everywhere at work in my body—the Law of sin. *(Notes: "A different Law;" that of a cohort of fiercely raging passions. "Is everywhere at work in my body;" literally 'exists in my members.' It exists there, dwells there, (verses 17, 20), fights hard there, but fails to gain the victory after all (vi.14).)*
- (Comp): In that great prayer, uttered during the dedication of the Temple, Solomon voiced this contest in which all seem engaged to some degree. It is recorded in I Kings, eighth chapter, verses thirty-eight to forty inclusive: "What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: (39) Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;) (40) That they may fear thee all the days that they live in the land which thou gavest unto our fathers."

## Romans 7:24

- (A.V.): O wretched man that I am! who shall deliver me from the body of this death?



(SNT): O, a miserable man, am I! Who will rescue me from this body of death?

(NNT): Wretched man that I am! Who will deliver me from the body of this death?

(JMT): Miserable wretch that I am! Who will rescue me from this body of death?

(WNT): (Unhappy man that I am! who will rescue me from this death-burdened body?)

Romans 7:25

(A.V.): I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin.

(SNT): I thank God; by means of our Lord Jesus Messiah [I shall be rescued.] Now, therefore, in my conscience, I am a servant of the law of God; but in my flesh, I am a servant of the law of sin. (*Notes: "Conscience;" or, reason.*)

(NNT): Thanks be to God, [who hath delivered me] through Jesus Christ our Lord. So then, I, the same person, with the mind serve the law of God, but with the flesh the law of sin.

(JMT): God will! Thanks be to him through Jesus Christ our Lord! (Thus, left to myself, I serve the law of God with my mind, but with my flesh I serve the law of sin.)

(WNT): (Thanks be to God through Jesus Christ our Lord!) To sum up then, with my understanding, I—my true self—am in servitude to the Law of God, but with my lower nature I am in servitude to the Law of sin.

## CHAPTER VIII.

### Romans 8:1

- (A.V.): *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
- (SNT): There is therefore no condemnation, to them who, in Jesus Messiah, walk not after the flesh.
- (NNT): There is then now no condemnation for those who are in Christ Jesus.
- (JMT): Thus there is no doom now for those who are in Christ Jesus;
- (WNT): There is therefore now no condemnation for those who are in Christ Jesus;
- (Comp): The word "condemnation" means literally "adverse sentence."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 8:1.

### Romans 8:2

- (A.V.): For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
- (SNT): For the law of the spirit of life, which is in Jesus Messiah, hath emancipated thee from the law of sin and death.
- (NNT): For the law of the Spirit of life set me free in Christ Jesus from the law of sin and death.

(JMT): the law of the Spirit brings the life which is in Christ Jesus, and that law has set me free from the law of sin and death.

(WNT): for the Spirit's Law—telling of Life in Christ Jesus—has set me free from the Law that deals only with sin and death. (*Notes: "Me;" other versions, 'you.'*)

(Comp): Isaiah describes the process of attaining this freedom, in his second chapter and third verse: "And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 8:2.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 8:2.

### Romans 8:3

(A.V.): For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

(SNT): Inasmuch as the law was impotent, by means of the weakness of the flesh, God sent his Son in the likeness of sinful flesh, on account of sin; that He might, in his flesh, condemn sin;

- (NNT): For what the Law could not do, in that it was weak through the flesh, God hath done, who on account of sin sent his own Son in the likeness of sinful flesh, and passed sentence of condemnation on sin in the flesh;
- (JMT): For God has done what the Law, weakened here by the flesh, could not do; by sending his own Son in the guise of sinful flesh, to deal with sin, he condemned sin in the flesh,
- (WNT): For what was impossible to the Law—powerless as it was because it acted through frail humanity—God effected. Sending His own Son in a body like that of sinful human nature and as a sacrifice for sin, He pronounced sentence upon sin in human nature; (*Notes: "Humanity. Human nature;" literally 'flesh.' "Pronounced, etc." The sentence falls on sin, not on the sinner who is in Christ. "Sentence," of death. The sin shall perish—not the sinner, if he repents. "The obedience of Christ 'even unto death' in human flesh was sin's death-warrant."*)
- (Comp): In Daniel's prophecy we find an allusion to the dawning of "sonship" upon the carnal mind. This reference is found in the ninth chapter, twenty-fourth verse: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

## Romans 8:4

- (A.V.): That the righteousness of the law might be

fulfilled in us, who walk not after the flesh, but after the Spirit.

(SNT): so that the righteousness of the law might be fulfilled in us; since it is not in the flesh that we walk, but in the Spirit.

(NNT): so that what is required by the Law might be accomplished in us, who walk not according to the flesh, but according to the Spirit.

(JMT): in order to secure the fulfilment of the Law's requirements in our lives, as we live and move not by the flesh but by the Spirit.

(WNT): in order that in our case the requirements of the Law might be fully met. For our lives are regulated not by our earthly, but by our spiritual natures.

#### Romans 8:5

(A.V.): For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

(SNT): For they who are in the flesh, do mind the things of the flesh: and they who are of the Spirit, do mind the things of the Spirit.

(NNT): For they who are according to the flesh have their mind on the things of the flesh; but they who are according to the Spirit, on the things of the Spirit.

(JMT): For those who follow the flesh have their interests in the flesh, and those who follow the Spirit have their interests in the Spirit.

(WNT): For if men are controlled by their earthly natures, they give their minds to earthly things. If they are controlled by their spirit-

ual natures, they give their minds to spiritual things.

- (Comp): The Twentieth Century translation reads: "They who follow their earthly nature are earthly, while they who follow the Spirit are spiritually minded."

Romans 8:6

- (A.V.): For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.
- (SNT): For minding the things of the flesh, is death; but minding the things of the Spirit, is life and peace.
- (NNT): For the mind of the flesh is death; but the mind of the Spirit life and peace.
- (JMT): The interests of the flesh mean death, the interests of the Spirit mean life and peace.
- (WNT): Because for the mind to be given up to earthly things means death; but for it to be given up to spiritual things means Life and peace.
- (Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 8:6.  
See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 8:6.

Romans 8:7

- (A.V.): Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.
- (SNT): Because minding the things of the flesh, is

enmity towards God: for it doth not subject itself to the law of God, because it is not possible.

(NNT): Because the mind of the flesh is enmity against God; for it doth not submit itself to the Law of God, neither indeed can it.

(JMT): For the interests of the flesh are hostile to God; they do not yield to the law of God (indeed they cannot).

(WNT): Abandonment to earthly things is a state of enmity to God. Such a mind does not submit to God's Law, and indeed cannot do so.

(Comp): It was Moses who first depicted the nature of mortal mind which Paul explains in this text. This Mosaic reference is found in Genesis, sixth chapter, fifth verse: "And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 8:7.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 8:7.

#### Romans 8:8

(A.V.): So then they that are in the flesh cannot please God.

(SNT): And they who are in the flesh cannot please God.—



(NNT): And they who are in the flesh cannot please God.

(JMT): Those who are in the flesh cannot satisfy God.

(WNT): And those whose hearts are absorbed in earthly things cannot please God.

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 8:8.

Romans 8:9

(A.V.): But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

(SNT): Ye, however, are not in the flesh, but in the Spirit; if the Spirit of God truly dwelleth in you. And if in any one there is not the Spirit of Messiah, he is none of his.

(NNT): But ye are not in the flesh, but in the Spirit, if indeed the Spirit of God dwelleth in you. But if any one hath not the Spirit of Christ, he is none of his.

(JMT): But you are not in the flesh, you are in the Spirit, since the Spirit of God dwells within you. Anyone who does not possess the Spirit of Christ does not belong to Him.

(WNT): You, however, are not devoted to earthly, but to spiritual things, if the Spirit of God is really dwelling in you; whereas if any man has not the Spirit of Christ, such a one does not belong to Him.

(Comp): This is a revision of Ezekiel's statement

found in the thirty-sixth chapter, twenty-seventh verse: "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 8:9.

Romans 8:10

- (A.V.): And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.
- (SNT): But if Messiah is in you, the body is dead, in regard to sin; and the Spirit is alive in regard to righteousness.
- (NNT): And if Christ is in you, the body indeed is dead because of sin; but the Spirit is life because of righteousness.
- (JMT): On the other hand, if Christ is within you, though the body is a dead thing owing to Adam's sin, the spirit is living as the result of righteousness.
- (WNT): But if Christ is in you, though your body must die because of sin, yet your spirit has Life because of righteousness.
- (Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 8:10.

Romans 8:11

- (A.V.): But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised

up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

(SNT): And if the Spirit of him, who raised our Lord Jesus Messiah from the dead, dwelleth in you; he who raised our Lord Jesus Messiah from the dead, will also vivify your dead bodies, because of his Spirit that dwelleth in you. (*Notes: "Dead;" or mortal.*)

(NNT): But if the Spirit of him who raised up Jesus from the dead dwelleth in you, he who raised up Christ from the dead will also give life to your mortal bodies, because of his Spirit that dwelleth in you.

(JMT): And if the Spirit of Him who raised Jesus from the dead dwells within you, then He who raised Christ from the dead will also make your mortal bodies live by his indwelling Spirit in your lives.

(WNT): And if the Spirit of Him who raised up Jesus from the dead is dwelling in you, He who raised up Christ from the dead will give Life also to your mortal bodies because of His Spirit who dwells in you. (*Notes: "Because of;" other versions 'by means of.'*)

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 8:11.

#### Romans 8:12

(A.V.): Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

(SNT): Now we are debtors, my Brethren, not to the

flesh, that we should walk according to the flesh:—

(NNT): So then, brethren, we are debtors not to the flesh, to live according to the flesh.

(JMT): Well then, my brothers, we owe a duty—but it is not to the flesh! It is not to live by the flesh!

(WNT): Therefore, brethren, it is not to our lower natures that we are under obligation that we should live by their rule.

(Comp): David voiced this thought of conscious freedom in his one hundred and sixteenth Psalm, sixteenth verse: "O LORD, truly I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid: thou hast loosed my bonds."

#### Romans 8:13

(A.V.): For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

(SNT): (For if ye live according to the flesh, ye are to die. But if, by the Spirit, ye mortify the practices of the body, ye will live.) (*Notes: "Practices;" or, conduct.*)

(NNT): For if ye live according to the flesh, ye are sure to die; but if by the Spirit ye make an end of the deeds of the body, ye will live. (*Notes: "Make an end of;" literally, put to death.*)

(JMT): If you live by the flesh, you are on the road to death; but if by the Spirit you put the actions of the body to death, you will live.

(WNT): For if you so live, death is near; but if,

through being under the sway of the spirit, you are putting your old bodily habits to death, you will live. (*Notes: "The Spirit;" namely 'your higher spiritual nature.' "Your old bodily habits;" literally 'the doings of your body.'*)

## Romans 8:14

- (A.V.): For as many as are led by the Spirit of God, they are the sons of God.
- (SNT): (For they who are led by the Spirit of God, they are the sons of God:)—
- (NNT): For as many as are led by the Spirit of God, they are the sons of God.
- (JMT): For the sons of God are those who are guided by the Spirit of God.
- (WNT): For those who are led by God's Spirit are, all of them, God's sons.

## Romans 8:15

- (A.V.): For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
- (SNT): For ye have not received the spirit of bondage, again to fear; but ye have received the Spirit of adoption, by which we cry, Father, our Father.
- (NNT): For ye did not receive the spirit of bondage so as to be again in fear; but ye received the spirit of adopted children, whereby we cry, Abba, Father!
- (JMT): You have received no slavish spirit that would make you relapse into fear; you have

received the Spirit of sonship. And when we cry, "Abba! Father!",

(WNT): You have not for the second time acquired the consciousness of being slaves—a consciousness which fills you with terror. But you have acquired a deep inward conviction of having been adopted as sons—a conviction which prompts us to cry aloud, "Abba! our Father!"

(Comp): Paul employs the figures of "slave" and "adoption" to illustrate his thought. Such metaphors were clearly understood by his followers; and recent discoveries of Papyri show how commonly these metaphors were used during that period. Adoption was an ancient legal practice and had a great vogue during the early centuries.

It is interesting to note that the word "Abba" is the emphatic form of an Aramaic word meaning "Father". It seems to convey the sense of a sudden burst of light, the light of realization and acknowledgment. Isaiah wrote: "Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off." (Isaiah 56:5.)

#### Romans 8:16

(A.V.): The Spirit itself beareth witness with our spirit, that we are the children of God:

(SNT): And this Spirit testifieth to our spirit, that we are the sons of God.

- (NNT): The Spirit itself beareth witness with our spirit, that we are children of God;
- (JMT): it is this Spirit testifying along with our own spirit that we are children of God;
- (WNT): The Spirit Himself bears witness, along with our own spirits, to the fact that we are children of God;
- (Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 8:16.

## Romans 8:17

- (A.V.): And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.
- (SNT): And if sons, then heirs; heirs of God, and participators of the inheritance of Jesus Messiah: so that, if we suffer with him, we shall also be glorified with him.—
- (NNT): and if children, then heirs; heirs of God, and fellow-heirs with Christ; if indeed we are suffering with him, that we may also be glorified with him.
- (JMT): and if children, heirs as well, heirs of God, heirs along with Christ—for we share his sufferings in order to share his glory.
- (WNT): and if children, then heirs too—heirs of God and co-heirs with Christ; if indeed we are sharers in Christ's sufferings, in order that we may also be sharers in His glory.
- (Comp): See Concordance to Miscellaneous Writings



and Works Other than Science and Health,  
Mary Baker Eddy, Appendix B, page 1102,  
Romans 8:17.

Romans 8:18

- (A.V.): For I reckon that the sufferings of this present time *are not worthy to be compared* with the glory which shall be revealed in us.
- (SNT): For I reckon, that the sufferings of the present time, are not comparable with the glory which is to be developed in us. (*Notes: "Developed;" or, revealed.*)
- (NNT): For I esteem the sufferings of the present time as of no account, when compared with the glory which is about to be revealed to us.
- (JMT): Present suffering, I hold, is a mere nothing compared to the glory that we are to have revealed.
- (WNT): Why, what we now suffer I count as nothing in comparison with the glory which is soon to be manifested in us.

Romans 8:19

- (A.V.): For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
- (SNT): For the whole creation is hoping and waiting for the development of the sons of God. (*Notes: "Development;" or, revelation.*)
- (NNT): For the earnest expectation of the creation is waiting for the manifestation of the sons of God.
- (JMT): Even the creation waits with eager longing for the sons of God to be revealed.

- (WNT): For all creation, gazing eagerly as if with outstretched neck, is waiting and longing to see the manifestation of the sons of God.
- (Comp): The term "expectation" involves in the Greek, the sense of being oblivious to aught else than one object—a consecration of interest. It was Isaiah who prepared mankind for this revelation—that they should thus be looking forward to it so intently. We find one such specific passage in the sixty-fifth chapter, seventeenth verse: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

Romans 8:20

- (A.V.): For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,
- (SNT): For the creation was subjected to vanity, not by its own choice, but because of him who subjected it, in the hope,
- (NNT): For the creation was brought into subjection to vanity not of its own will, but by reason of him who put it into subjection, in hope
- (JMT): For creation was not rendered futile by its own choice, but by the will of Him who thus made it subject, the hope
- (WNT): For the Creation fell into subjection to failure and unreality (not of its own choice, but by the will of Him who so subjected it).  
(Notes: "Fell, etc.;" or 'was condemned to have its energies marred and frustrated.')
- (Comp): In Genesis, third chapter, nineteenth verse,

we read: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return."

Romans 8:21

- (A.V.): Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
- (SNT): that also the creation itself would be emancipated from the bondage of corruption, into the liberty of the glory of the sons of God.
- (NNT): that even the creation itself will be set free from the bondage of corruption and brought into the freedom of the glory of the children of God.
- (JMT): being that creation as well as man would one day be freed from its thralldom to decay and gain the glorious freedom of the children of God.
- (WNT): Yet there was always the hope that at last the Creation itself would also be set free from the thralldom of decay so as to enjoy the liberty that will attend the glory of the children of God.
- (Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 8:21.  
See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 8:21.

Romans 8:22

- (A.V.): For we know that the whole creation groaneth and travaileth in pain together until now.
- (SNT): For we know, that all the creatures are groaning and travailing in pain unto this day.
- (NNT): For we know that the whole creation is together groaning and suffering the pains of labor, up to this time;
- (JMT): To this day, we know, the entire creation sighs and throbs with pain;
- (WNT): For we know that the whole of Creation is groaning together in the pains of childbirth until this hour.
- (Comp): Isaiah drew a similar picture of mortal mind: "The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the haughty people of the earth do languish. (5) The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. (6) Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." (Isaiah 24:4-6 inclusive.) See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 8:22.

Romans 8:23

- (A.V.): And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting

for the adoption, *to wit*, the redemption of our body.

(SNT): And not only they, but we also in whom are the first fruits of the Spirit, we groan within ourselves, and look anxiously for the adoption of sons, the redemption of our bodies.

(NNT): and not only so, but even we ourselves also, though having the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption as sons, for the redemption of our body.

(JMT): and not only so, but even we ourselves, who have the Spirit as a foretaste of the future, even we sigh to ourselves as we wait for the redemption of the body that means our full sonship.

(WNT): And more than that, we ourselves, though we possess the Spirit as a foretaste and pledge of the glorious future, yet we ourselves inwardly sigh, as we wait and long for open recognition as sons through the deliverance of our bodies. (*Notes: "We ourselves;" literally 'we ourselves also.'* "*The Spirit . . . future;*" literally '*the first-fruits of the Spirit.*' "*Deliverance;*" literally '*ransoming,*' as prisoners of war reduced to slavery, whose freedom however is now purchased.)

(Comp): This term of "first-fruits" was borrowed from Old Testament ritualism, and signified a religious gift which was offered to the priesthood on the second day of the Passover, and at Pentecost. This custom was shared by nations other than Israel. There were two kinds of first-fruits, the animal and the

vegetable. Both were eaten on the assumption that they contained life. Consequently in eating these first-fruits, the worshipers believed that they were actually participating in divine life. Thus was Israel hampered from the first by the conviction that life was inherent in matter.

The faithful Jew never presumed to eat of the fruits of his labor without offering the first of it to a deity, hence the term "first-fruits." The right practice of justly acknowledging the Father as cause of all increase, was later perverted by the priesthood. Through Temple legislation they diverted most of the gifts to themselves—Levitical priesthood. The first mention made concerning first-fruits is found in Exodus, twenty-third chapter, fifteenth and sixteenth verses: "Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month of Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) (16) And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 8:23.

See Concordance to Miscellaneous Writings



and Works Other than Science and Health,  
Mary Baker Eddy, Appendix B, page 1102,  
Romans 8:23.

### Romans 8:24

- (A.V.): For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?
- (SNT): Because we live in hope. But hope that is seen, is not hope: for if we saw it, how should we hope for it? (*Notes: "In;" or, by.*)
- (NNT): For we were saved only in hope. But hope which is seen is not hope; how can a man hope for that which he seeth?
- (JMT): We were saved with this hope in view. Now when an object of hope is seen, there is no further need to hope. Who ever hopes for what he sees already?
- (WNT): It is *in hope* that we have been saved. But an object of hope is such no longer when it is present to view; for when a man has a thing before his eyes, how can he be said to hope for it? (*Notes: "For when, etc.;" other versions "for who hopes for that which he has before his eyes?"*)

### Romans 8:25

- (A.V.): But if we hope for that we see not, *then* do we with patience wait for *it*.
- (SNT): But if we hope for that which is not seen, we are in patient waiting.
- (NNT): But if we hope for that which we do not see, then do we with patience wait for it.



(JMT): But if we hope for something that we do not see, we wait for it patiently.

(WNT): But if we hope for something which we do not see, then we eagerly and patiently wait for it.

Romans 8:26

(A.V.): Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

(SNT): So also the Spirit aideth our weakness. For we know not what to pray for, in a proper manner; but the Spirit prayeth for us, with groans not expressible:

(NNT): In like manner the Spirit also helpeth our weakness; for we know not what to pray for as we ought, but the Spirit itself intercedeth with groans which cannot be expressed in words.

(JMT): So too the Spirit assists us in our weakness; for we do not know how to pray aright, but the Spirit pleads for us with sighs that are beyond words,

(WNT): In the same way the Spirit also helps us in our weakness; for we do not know what prayers to offer nor in what way to offer them. But the Spirit Himself pleads for us in yearnings that can find no words,

(Comp): Scholars agree that in Zechariah, twelfth chapter, tenth verse, a basis is found for this text: "And I will pour upon the house of

David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn."

## Romans 8:27

- (A.V.): And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.
- (SNT): and the explorer of hearts, he knoweth what is the mind of the Spirit; because he prayeth for the saints, agreeably to the good pleasure of God.—
- (NNT): But he that searcheth the hearts knoweth the mind of the Spirit, because it intercedeth for the holy according to the will of God. (*Notes: "Knoweth;" and so approves and answers the prayer.*)
- (JMT): and He who searches the human heart knows what is in the mind of the Spirit, since the Spirit pleads before God for the saints.
- (WNT): and the Searcher of hearts knows what the Spirit's meaning is, because His intercessions for God's people are in harmony with God's will. (*Notes: "Because;" or 'that.'*)
- (Comp): David's words of counsel to Solomon throw light on this text: "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a

willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." (I Chronicles 28:9.) Four hundred years later Jeremiah wrote: "I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings." (Jeremiah 17:10.)

## Romans 8:28

- (A.V.): And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.
- (SNT): And we know that he aideth them in all things, for good, who love God; them whom he predestined to be called.
- (NNT): We know moreover that all things work together for good to those who love God, to those who are called according to his purpose.
- (JMT): We know also that those who love God, those who have been called in terms of his purpose, have his aid and interest in everything.
- (WNT): Now we know that for those who love God all things are working together for good—for those, I mean, whom with deliberate purpose He has called. (*Notes: "All things are working, etc.;" other versions "in all things God is working for good with those."*)
- (Comp): Joseph voiced this great fact to his brethren in his famous message of comfort found in Genesis, fiftieth chapter, twentieth verse:

“But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.”

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 8:28.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 8:28.

Romans 8:29

- (A.V.): For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.
- (SNT): And he knew them, previously; and he sealed them with the likeness of the image of his Son; that He might be the first-born of many brothers.
- (NNT): For he determined beforehand that those whom he foreknew should be conformed to the image of his Son, in order that he might be the first-born among many brethren.
- (JMT): For he decreed of old that those whom he predestined should share the likeness of his Son—that he might be the firstborn of a great brotherhood.
- (WNT): For those whom He has known beforehand He has also pre-destined to bear the likeness of His Son, that He might be the Eldest in a vast family of brothers;
- (Comp): The first mention made of “fore-knowledge”

is found in Exodus, thirty-third chapter, twelfth verse: "And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight." This thought was repeated later, relative to Jeremiah, and reads as follows: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations." (Jeremiah 1:5.)

## Romans 8:30

- (A.V.): Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
- (SNT): And those whom he previously sealed, them he called: and those whom he called, them he justified: and those whom he justified, them he glorified.
- (NNT): And those whom he before appointed, he also called; and those whom he called, he also accepted as righteous; and those whom he accepted as righteous, he also glorified.
- (JMT): Then he calls those whom he has thus decreed; then he justifies those whom he has called; then he glorifies those whom he has justified.
- (WNT): and those whom He has pre-destined He also has called; and those whom He has called He

has also declared free from guilt; and those whom He has declared free from guilt He has also crowned with glory.

- (Comp): In this text Paul recalls the words of Isaiah: "But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine." (Isaiah 43:1.)

Romans 8:31

- (A.V.): What shall we then say to these things? If God *be* for us, who *can be* against us?
- (SNT): What then shall we say of these things? If God [is] for us; who [is] against us?
- (NNT): What shall we then say to these things? If God is for us, who can be against us?
- (JMT): Now what follows from all this? If God is for us, who can be against us?
- (WNT): What then shall we say to this? If God is on our side, who is there to appear against us?
- (Comp): This thought was voiced first by Caleb in his stirring call for demonstration. It is recorded in Numbers, fourteenth chapter, eighth and ninth verses: "If the LORD delight in us, then he will bring us into this land, and give it to us; a land which floweth with milk and honey." (9) Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not."

Then Elisha, when encouraging his servants, said: "And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them." (II Kings 6:16.) Years later David wrote, Psalms, one hundred eighteenth chapter, sixth verse: "The LORD *is* on my side; I will not fear: what can man do unto me?"

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 8:31.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 8:31.

Romans 8:32

- (A.V.): He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
- (SNT): And, if he spared not his Son, but gave him up for us all, how shall he not give us all things; with him?
- (NNT): He who spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?
- (JMT): The God who did not spare his own Son but gave him up for us all, surely He will give us everything besides!
- (WNT): He who did not withhold even His own Son, but gave Him up for all of us, will He not also with Him freely give us all things?
- (Comp): It was David who wrote concerning the great



law of supply: "The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good *thing*." (Psalms 34:10.)

### Romans 8:33

- (A.V.): Who shall lay anything to the charge of God's elect? *It is* God that justifieth.
- (SNT): Who will set himself against the chosen of God? It is God who justifieth.
- (NNT): Who shall bring any charge against the chosen of God? God is he who accepteth them as righteous. (Notes: "*God is he who accepteth them as righteous, etc.;*" otherwise, *Shall God who accepteth them as righteous?*)
- (JMT): Who is to accuse the elect of God? When God *acquits*,
- (WNT): Who shall impeach those whom God has chosen? God declares them free from guilt.
- (Comp): This is a direct reference to Isaiah, fifty-fifth chapter, eighth and ninth verses: "For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the Lord. (9) For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

### Romans 8:34

- (A.V.): Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.
- (SNT): Who is it that condemneth? Messiah died,

and arose, and is on the right hand of God, and maketh intercession for us.

(NNT): Who is he that condemneth? Christ is he that died, yea rather, who rose again, who is also at the right hand of God, who also maketh intercession for us. (*Notes: "Christ is he, etc.," otherwise, Shall Christ, etc.*)

(JMT): *who shall condemn?* Will Christ?—the Christ who died, yes and rose from the dead! the Christ who is at God's right hand, who actually pleads for us!

(WNT): Who is there to condemn them? Christ Jesus died, or rather has risen to life again. He is also at the right hand of God, and is interceding for us. (*Notes: "He is also;" literally 'who is also.' Other version omits 'also.'*)

(Comp): Balaam voiced the thought of this text in his rebuke to Balak: "And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel. (8) How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the Lord hath not defied?" (Numbers 23:7-8).

### Romans 8:35

(A.V.): Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

(SNT): What will sever me from the love of Messiah? Will affliction? or distress? or perse-

cution? or famine? or nakedness? or peril? or the sword? (*Notes: "What;" who?*)

(NNT): Who shall separate us from the love of Christ for us? Shall affliction or distress or persecution or famine or nakedness or peril or sword?

(JMT): What can ever part us from Christ's love? Can anguish or calamity or persecution or famine or nakedness or danger or the sword?

(WNT): Who shall separate us from Christ's love? Shall affliction or distress, persecution or hunger, nakedness or danger or the sword?

(Comp): Bible scholars, the world over, are united in proclaiming these verses (35-39) to be the greatest song of triumph ever penned. It is, at any rate, a faithful record of demonstrations which he, and others of his day, had to make in order to prove to mankind the great spiritual fact of man's unity with God, and its attendant results.

#### Romans 8:36

(A.V.): As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

(SNT): As it is written: For thy sake, we die daily: and, we are accounted as sheep for the slaughter.

(NNT): As it is written, "For thy sake we are killed all the day long; we were accounted as sheep for slaughter."

(JMT): (*Because, as it is written, For thy sake we*

*are being killed all the day long, we are counted as sheep to be slaughtered.)*

(WNT): As it stands written in the Scripture, "FOR THY SAKE THEY ARE, ALL DAY LONG, TRYING TO KILL US. WE HAVE BEEN LOOKED UPON AS SHEEP DESTINED FOR SLAUGHTER."

(Comp): This is a direct quotation from the forty-fourth Psalm, twenty-second verse: "Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter." In making this reference and thus drawing a comparison, Paul but reminded the Jews that, as they themselves were persecuted of old because of the stand they took for Truth, so likewise suffering and persecution were again accompanying the Christian's footsteps through a similar wilderness for a similar cause, upward and outward.

#### Romans 8:37

(A.V.): Nay, in all these things we are more than conquerors through him that loved us.

(SNT): But in all these things we are victorious, by means of him who loved us.

(NNT): Nay, in all these things we are more than conquerors, through him that loved us.

(JMT): No, in all this we are more than conquerors through him who loved us.

(WNT): Yet amid all these things we are more than conquerors through Him who has loved us.  
(Notes: "*More than conquerors;*" or '*gloriously triumphant.*')

Romans 8:38

- (A.V.): For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
- (SNT): For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
- (NNT): For I am persuaded, that neither death nor life, nor angels nor principalities, nor things present nor things to come,
- (JMT): For I am certain neither death nor life, neither angels nor principalities, neither the present nor the future,
- (WNT): For I am convinced that neither death nor life, neither the lower ranks of evil angels nor the higher, neither things present nor things future, (*Notes: "Things future;" literally 'things soon to be.'*)
- (Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 8:38.

Romans 8:39

- (A.V.): Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.
- (SNT): nor height, nor depth, nor any other creature, will be able to sever me from the love of God, which is in our Lord Jesus Messiah.
- (NNT): nor powers, nor height nor depth, nor any other created thing will be able to separate us

from the love of God for us, which is in Christ Jesus our Lord.

(JMT): no powers of the Height or of the Depth, nor anything else in all creation will be able to part us from God's love in Christ Jesus our Lord.

(WNT): nor the forces of nature, nor height nor depth, nor any other created thing, will be able to separate us from the love of God which rests upon us in Christ Jesus our Lord.

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 8:39.





## CHAPTER IX.

### Romans 9:1

- (A.V.): I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
- (SNT): I say the truth in Messiah, and do not misrepresent; and my conscience beareth me witness in the Holy Spirit;
- (NNT): I speak truth in Christ, I do not lie, my conscience bearing witness with me in the Holy Spirit,
- (JMT): I am telling the truth in Christ—it is no lie, my conscience bears me out in the holy Spirit
- (WNT): I am telling you the truth as a Christian man—it is no falsehood, for my conscience enlightened, as it is, by the Holy Spirit adds its testimony to mine—

### Romans 9:2

- (A.V.): That I have great heaviness and continual sorrow in my heart.
- (SNT): that I have great sorrow, and the sadness of my heart is unceasing.
- (NNT): that I have great grief and unceasing anguish in my heart.
- (JMT): when I say that I am in sore pain. I suffer endless anguish of heart.
- (WNT): when I declare that I have deep grief and unceasing anguish of heart.

## Romans 9:3

- (A.V.): For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:
- (SNT): For I have prayed, that I myself might be accursed from Messiah, for my brethren and my kinsmen in the flesh: (*Notes: "For;" or, as the Syriac gives, in behalf of.*)
- (NNT): For I could wish to be myself accursed and cast out from Christ in behalf of my brethren, my kinsmen as to the flesh;
- (JMT): I could have wished myself accursed and banished from Christ for the sake of my brothers, my natural kinsmen;
- (WNT): For I could pray to be accursed from Christ on behalf of my brethren, my human kinsfolk— (*Notes: "Accursed from Christ;" severed from Him and devoted to destruction.*)
- (Comp): This great sense of self-effacement which Paul felt, found a similar expression through Moses who said: "And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin. (31) And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. (32) Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. (33) And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." (Exodus 32:30-33.)

## Romans 9:4

- (A.V.): Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of *God*, and the promises;
- (SNT): who are sons of Israel, to whom belonged the adoption of sons, and the glory, and the covenants, and the law, and the ministration, and the promises, and the fathers;
- (NNT): who are Israelites; whom God adopted as sons, whose was the glory, and the covenants, and the giving of the Law, and the service of the sanctuary, and the promises;
- (JMT): for they are Israelites, theirs is the Sonship, the Glory, the covenants, the divine legislation, the Worship, and the promises;
- (WNT): for such the Israelites are. To them belongs recognition as God's sons, and they have His glorious Presence and the Covenants, and the giving of the Law, and the Temple service, and the ancient Promises. (*Notes: "The ancient Promises;" literally 'the Promises.'*)
- (Comp): The first of this text—"Who are Israelites; to whom *pertaineth* the adoption," refers to Exodus, fourth chapter, twenty-second verse: "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel *is* my son, *even* my first-born:" also Deuteronomy, seventh chapter, sixth verse: "For *thou art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth."

The "glory" spoken of is mentioned in I Samuel, fourth chapter, twenty-first and twenty-second verses: "And she named the child I-cha-bod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband. (22) And she said, The glory is departed from Israel: for the ark of God is taken." Also in I Kings, eighth chapter, tenth and eleventh verses: "And it came to pass, when the priests were come out of the holy *place*, that the cloud filled the house of the LORD, (11) So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD."

The "covenants" with Abraham are found in Genesis, seventeenth chapter, second to eighth verses inclusive: "And I will make my covenant between me and thee, and will multiply thee exceedingly. (3) And Abraham fell on his face: and God talked with him, saying, (4) As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations. (5) Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. (6) And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. (7) And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a

God unto thee, and to thy seed after thee. (8) And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

The "covenant" with Moses is recorded in Exodus, thirty-fourth chapter, twenty-seventh and twenty-eighth verses: "And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. (28) And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." It is also found in Exodus, twenty-fourth chapter, seventh and eighth verses: "And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. (8) And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words." Finally it is mentioned in Deuteronomy, twenty-ninth chapter, ninth to fifteenth verse inclusive: "Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do. (10) Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers,

*with* all the men of Israel, (11) Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water: (12) That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day: (13) That he may establish thee today for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. (14) Neither with you only do I make this covenant and this oath; (15) But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day:"

The "giving of the law, and the service of God" was, from a technical standpoint, the life work of Moses. It included the establishment of the rite of the "Passover" and "unleavened bread." This, and the rest of the ritualism, was established to discipline the human mind which had become riotous in its unchecked license. This much, the Divine idea accomplished, preparing the way for a fuller revelation.

The following passages record the various "promises" mentioned by Paul in this text concerning the "seed": "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3:15.) The promise to Abraham is



recorded first in Genesis, twelfth chapter, second verse: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:" Again in Genesis, thirteenth chapter, sixteenth verse: "And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered." Also in Genesis, fifteenth chapter, fifth verse: "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." And finally in Genesis, twenty-second chapter, eighteenth verse: "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

To Isaac he said: "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father;" (Genesis 26:3.) Of the Christ idea we have the promise: "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;" (Deuteronomy 18:15.) To David this was declared: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." (II Samuel 7:12.)

The following were the promises concern-



ing the Messiah or Christ: "In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel." (Isaiah 4:2.) "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah 7:14.) "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:" (Isaiah 11:1.) "And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd." (Ezekiel 34:23.) "But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting." (Micah 5:2.) "And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts." (Haggai 2:7.) "And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:" (Zechariah 6:12.) "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." (Zechariah 9:9.) "Behold,

I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts." (Malachi 3:1.) "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." (Malachi 4:2.)

## Romans 9:5

- (A.V.): Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.
- (SNT): and from among whom, Messiah appeared in the flesh, who is God over all; to whom be praises and benediction, for ever and ever; Amen.
- (NNT): whose are the fathers, and from whom, as to the flesh, was the Christ. He who is over all, God, be blessed for ever! Amen.
- (JMT): the patriarchs are theirs, and theirs too (so far as natural descent goes) is the Christ. (Blessed for evermore be the God who is over all! Amen.)
- (WNT): To them the Patriarchs belong, and from them in respect of His human lineage came the Christ, who is exalted above all, God blessed throughout the Ages. Amen.
- (Comp): Conybeare gives us this translation of the text: "Whose fathers were the Patriarchs, and of whom (as to His flesh) was born the

Christ who is over all, God blessed forever. Amen." The clause: "and of whom as concerning the flesh Christ *came*, etc." refers to this passage in Isaiah which reads: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah 7:14.)

## Romans 9:6

- (A.V.): Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel;
- (SNT): Not, however, that the word of God hath actually failed. For all are not Israel, who are of Israel. (*Notes: "Failed;" or, as the Syriac gives, fallen to fall.*)
- (NNT): Not as though the word of God hath failed; for not all they that are of Israel are Israel;
- (JMT): It is not, of course, as if God's word had failed! Far from it! 'Israel' does not mean everyone who belongs to Israel;
- (WNT): Not however that God's word has failed; for all who have sprung from Israel do not count as Israel,
- (Comp): Paul reminds his hearers of that famous passage in Isaiah, fifty-fifth chapter, eleventh verse: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it."

## Romans 9:7

- (A.V.): Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.
- (SNT): Neither are they all sons, because they are of the seed of Abraham: for it was said, In Isaac shall thy seed be called.
- (NNT): nor because they are descendants of Abraham are they all children; but, "Thy offspring shall be reckoned from Isaac."
- (JMT): they are not all children of Abraham because they are descended from Abraham. No, *it is through Isaac that your offspring shall be reckoned—*
- (WNT): nor because they are Abraham's posterity do they all count as Abraham's true 'children. But the promise was "THROUGH ISAAC SHALL YOUR POSTERITY BE RECKONED."
- (Comp): Paul refers to Genesis, twenty-first chapter, twelfth verse, which reads: "And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called."

According to popular etymology, the name Isaac means, in Hebrew, "laughter". He was so named from the circumstances surrounding his birth. He was the only son of Abraham and Sarah and came as a result and fulfillment of God's promise of a son to Abraham, when the latter was about

one hundred years old. This promise was met by a laugh of incredulity on the part of both Abraham and Sarah because of their advanced years. Little, if anything, is known of Isaac outside the Bible narrative. He married a woman of Mesopotamia named Rebecca, when he was about forty years old, and had two sons, Esau and Jacob. Of the three race-fathers, Abraham, Isaac and Jacob, Isaac stands out as being a weak pattern of his father, and a poor example for his son. As a sensualist, he had little chance of growing into the stature of his father's thought; and his own thinking, influenced in part by the belief of heredity, produced a struggle similar to that which Jacob experienced at Peniel. The Hebrew custom of giving children names involving ideas (either good or bad), which were later to be wrought out as life experiences or demonstrations, resulted unfortunately for Isaac in this instance; for the meaning of his name in Hebrew implied a phase of Phallic practice. Thus, with this thought bound to him as a name, it was inevitable that it should later on in life become externalized in experience. Isaac lived to be 180 years old and the latter part of his life was spent (quite significantly) in total blindness.

#### Romans 9:8

(A.V.): That is, They which are the children of the flesh, these *are* not the children of God: but

the children of the promise are counted for the seed.

(SNT): That is, it is not the children of the flesh, who are the children of God; but the children of the promise, are accounted for the seed.

(NNT): That is, not the children by natural descent are children of God, but the children to whom the promise is made are accounted as the offspring.

(JMT): —meaning that instead of God's children being the children born to him by natural descent, it is the children of the Promise who are reckoned as his true offspring.

(WNT): In other words, it is not the children by natural descent who count as God's children, but the children made such by the promise are regarded as Abraham's posterity.

#### Romans 9:9

(A.V.): For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

(SNT): For the word of promise was this: At that time will I come, and Sarah shall have a son.

(NNT): For the word of promise is this: "At this time I will come, and Sarah shall have a son."

(JMT): For when God said, *I will come about this time and Sara shall have a son*, that was a word of promise.

(WNT): For the words are the language of promise and run thus, "ABOUT THIS TIME NEXT YEAR I WILL COME, AND SARAH SHALL HAVE A SON."



(Comp): This is not a literal quotation but is taken from Genesis, eighteenth chapter, tenth and fourteenth verses: "And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him. (14) Is anything too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son."

The name Sarah in Hebrew means "Princess". She was the wife of Abraham and also his step-sister. In Genesis we find practically all that is known about her, and these references portray her as a materialist, swayed by jealousy and vanity. Owing to close relationship, there was no issue. Hagar, a hand-maid of Sarah's supplanted Sarah in this relationship, in strict accordance with the customs of that day, and presented Abraham with a son named Ishmael. Being the first born, there arose the possibility of inheriting Abraham's wealth and blessing, even though Ishmael still remained a slave. This anticipated prosperity proved too much for Hagar to carry, and she taunted Sarah about this situation until finally she and Ishmael were driven out of the home. Sarah's jealousy had won the day. This experience, however, seems to have aroused Abraham's desire for a son who could carry down the covenant and promises awarded to him. What material law first prohibited, then declared



impossible, owing to the belief of age, spiritual law accomplished; greeted, though the occasion was, by a spirit of incredulousness. Isaac was then born to Sarah.

According to tradition, Sarah passed on at Hebron at the age of 127 years.

## Romans 9:10

- (A.V.): And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac;
- (SNT): Nor this only; but Rebecca also, when she had cohabited with one [man], our father Isaac,
- (NNT): And not only so, but also when Rebecca had conceived by one man, our father Isaac,
- (JMT): And further, when Rebecca became pregnant by our father Isaac, though one man was the father of both children,
- (WNT): Nor is that all: later on there was Rebecca too. She was soon to bear two children to her husband, our forefather Isaac—and even then, (*Notes: “Later on there was;” literally ‘but.’*)
- (Comp): This is a reference to Genesis, twenty-fifth chapter, twenty-third verse: “And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.”
- Rebecca was the daughter of Bethuel, Abraham’s brother, and therefore a first cousin of Isaac whom she married. The story

of her betrothal is told in the twenty-fourth chapter of Genesis. It is an idealistic and quaint picture of the customs of that period. Abraham sent a servant to Mesopotamia to find a wife for Isaac. The selection was to be a demonstration of God's guidance. The servant, however, rather outlined the circumstances which were to surround this demonstration. The bride was to be one who exercised, under a given circumstance, those highly prized attributes of unselfishness, modesty, etc. When the servant arrived in Mesopotamia, he halted beside a well awaiting the arrival of the village maidens who came to water the cattle. The servant planned to ask one of them for water for himself and his camels. The maiden who willingly complied was to be chosen as the bride. The story relates that the first maiden who arrived was Rebecca. She fulfilled his request, and later took the servant to her father's home. The servant's story convinced Rebecca's father that this was the working of Principle, so he sent her to his brother Abraham, and she then married Isaac. The next mention made of Rebecca concerns the prophecy regarding her prospective twins. This is found in Genesis twenty-fifth chapter, twenty-third verse which has been quoted above. Later on Rebecca is portrayed as the instigator of a plot to rob Esau of his birth-right. Isaac had become blind, and this condition afforded Jacob and his mother the op-

portunity of deceiving him; thus they secured the parental blessing which should have been bestowed on Esau. Rebecca then aided Jacob to escape the consequences of this act by sending him to her brother. The last mention made of Rebecca concerns her burial in the cave of Machpelah.

## Romans 9:11

- (A.V.): (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)
- (SNT): before her children were born, or had done good or evil, the choice of God was pre-declared; that it might stand, not of works, but of him who called.
- (NNT): before the children were born, or had done any thing good or evil, to the end that God's purpose according to election might stand, not depending on works, but on the will of him that calleth,
- (JMT): and though the children were still unborn and had done nothing either good or bad (to confirm the divine purpose in election which depends upon the call of God, not on anything man does),
- (WNT): though they were not then born and had not done anything either good or evil, yet in order that God's electing purpose might not be frustrated, based, as it was, not on their actions but on the will of Him who called them,

Romans 9:12

- (A.V.): It was said unto her, The elder shall serve the younger.
- (SNT): For it was said: The elder shall be servant to the younger.
- (NNT): it was said to her, "The elder shall serve the younger."
- (JMT): she was told that *the elder will serve the younger*.
- (WNT): she was told, "THE ELDER OF THEM WILL BE BONDSERVANT TO THE YOUNGER"

Romans 9:13

- (A.V.): As it is written, Jacob have I loved, but Esau have I hated.
- (SNT): As it is written: Jacob have I loved, and Esau have I hated.
- (NNT): as it is written, "Jacob I loved, but Esau I hated."
- (JMT): As it is written, *Jacob I loved but Esau I hated*.
- (WNT): This agrees with the other Scripture which says, "JACOB I HAVE LOVED, BUT ESAU I HAVE HATED." (*Notes: "Have loved. Have hated;" if the 'have' were omitted, the English would represent the Greek imperfect, but we have the aorist here.*)
- (Comp): This quotation is from the first chapter of Malachi, second and third verses: "I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: Yet I loved Jacob, (3) And I hated Esau, and laid his

mountains and his heritage waste for the dragons of the wilderness."

This text was used by the Hebrews to bolster up their claim of superiority to the Edomites. They went so far as to claim that the prophecy which Rebecca heard before the birth of her twins, concerning the future of Jacob and Esau, really foreshadowed the repeated victories of the Hebrews. With tremendous courage, based upon spiritual understanding, Paul carried the point still further by applying the symbol to Judaism and Christianity, "the elder to serve the younger."

The word "hated" was used in this text to mean "disapproved", and does not convey any sense of venom.

Romans 9:14

- (A.V.): What shall we say then? *Is there* unrighteousness with God? God forbid.
- (SNT): What shall we say then? Is there iniquity with God? Far be it.
- (NNT): What then shall we say? Is there injustice with God? Far be it!
- (JMT): Then are we to infer that there is injustice in God? Never!
- (WNT): What then are we to infer? That there is injustice in God? No, indeed;
- (Comp): This text points to Moses' declaration: "He *is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he." (Deuteronomy 32:4.)

Romans 9:15

- (A.V.): For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
- (SNT): Behold, to Moses also he said: I will have pity, on whom I will have pity; and I will be merciful, to whom I will be merciful.
- (NNT): For he saith to Moses, "On whom I have mercy, on him will I have mercy; and on whom I have compassion, on him will I have compassion."
- (JMT): God says to Moses, *I will have mercy on whom I choose to have mercy, I will have compassion on whom I choose to have compassion.*
- (WNT): the solution is found in His words to Moses, "WHEREVER I SHOW MERCY IT SHALL BE NOTHING BUT MERCY, AND WHEREVER I SHOW COMPASSION IT SHALL BE SIMPLY COMPASSION."
- (Comp): Paul is quoting from thirty-third chapter of Exodus, nineteenth verse: "And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy."

Romans 9:16

- (A.V.): So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
- (SNT): Therefore, it is not of him who is willing,

nor of him who runneth, but of the merciful God.

(NNT): So then it dependeth not on him that willeth, nor on him that runneth, but on God who showeth mercy.

(JMT): You see, it is not a question of human will or effort but of the divine mercy.

(WNT): And from this we learn that everything is dependent not on man's will or endeavour, but upon God who has mercy. (*Notes: "Is dependent not, etc.," or 'rests not with the man who is willing or who runs (the race), but with, etc.'* "Endeavour;" literally 'the (man) running,' as in the foot-race. The 'will and endeavour' of Paul, like those of Moses, were for his brethren's salvation, but as yet they had been in vain.)

(Comp): It was David who sang: "But our God is in the heavens: he hath done whatsoever he hath pleased." (Psalm 115:3.)

### Romans 9:17

(A.V.): For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

(SNT): For in the scripture, he said to Pharaoh: For this very thing, have I raised thee up; that I might shew my power in thee, and that my name might be proclaimed in all the earth.

(NNT): For the Scripture saith to Pharaoh, "For this very purpose did I raise thee up, that I might show forth my power in thee, and that



my name might be made known in all the earth."

(JMT): Why, scripture says to Pharaoh, *It was for this that I raised you up, to display my power in you, and to spread news of my name over all the earth.*

(WNT): For the Scripture said to Pharaoh, "IT IS FOR THIS VERY PURPOSE THAT I HAVE LIFTED YOU SO HIGH—THAT I MAY MAKE MANIFEST IN YOU MY POWER, AND THAT MY NAME MAY BE PROCLAIMED FAR AND WIDE IN ALL THE EARTH."

(Comp): This is a quotation taken from the ninth chapter of Exodus, sixteenth verse: "And in very deed for this *cause* have I raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth."

The term Pharaoh was a title bestowed upon Egyptian kings. Popular etymology defines the name as "great house". Egyptologists, however, knowing that the letters "r" and "l" are identical in the Egyptian language, claim that the name carries a phallic meaning. This would imply that Pharaoh stands for a false sense of creator and creation.

#### Romans 9:18

(A.V.): Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

(SNT): Wherefore, he hath pity upon whom he pleaseth; and whom he pleaseth, he hardeneth.—

- (NNT): So then he hath mercy on whom he will, and hardeneth whom he will.
- (JMT): Thus God has mercy on anyone just as he pleases, and *he makes* anyone *stubborn* just as he pleases.
- (WNT): This is a proof that wherever He chooses He shows mercy, and wherever He chooses He hardens the heart.
- (Comp): According to one Hebrew authority, the word "harden" when used in reference to Pharaoh, meant to "fasten" upon, or "seize". It conveyed the sense of "binding", "restraining", and "conquering".

## Romans 9:19

- (A.V.): Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?
- (SNT): But, perhaps thou wilt say: Of what [then] doth he complain? For, who hath resisted his pleasure?
- (NNT): Hence thou wilt say to me, Why then doth he still find fault? for who resisteth his will?
- (JMT): "Then," you will retort, "why does He go on finding fault? Who can oppose his will?"
- (WNT): "Why then does God still find fault?" you will ask; "for who is resisting His will?"
- (Comp): The question "for who hath resisted his will", recalled to Paul's mind a familiar incident, involving Joseph and his brothers. In Joseph's great closing speech he comforted his brothers with words which revealed great spiritual insight: "But as for you, ye thought evil

against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive." (Genesis 50:20.) Jehoshaphat voiced this thought in his prayer during that troublous period of 896 B. C.: "And said, O LORD God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?" (II Chronicles 20:6.)

## Romans 9:20

- (A.V.): Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?
- (SNT): Thou, thus! Who art thou? O man; that thou repliest against God! Shall the potter's vessel say to the former of it, Why hast thou formed me so?
- (NNT): Nay but, O man, who art thou that makest answer to God? Shall the thing that is wrought say to the workman, Why hast thou made me thus?
- (JMT): But who are you, my man, to speak back to God? *Is something a man has moulded to ask him who has moulded it*, "Why did you make me like this?"
- (WNT): Nay, but who are you, a mere man, that you should cavil against GOD? SHALL THE THING MOULDED SAY TO HIM WHO MOULDED IT, "WHY HAVE YOU MADE ME THUS?"

(Comp): Paul, in this text, combines the ninth chapter of Job, twentieth verse, with Isaiah twenty-nine, verse sixteen. These verses read as follows: "If I justify myself, mine own mouth shall condemn me: *if I say*, I *am* perfect, it shall also prove me perverse." (Job 9:20.) "Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?" (Isaiah 29:16.)

## Romans 9:21

(A.V.): Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

(SNT): Hath not the potter dominion over his clay out of the same mass to make vessels, one for honor, and another for dishonor?

(NNT): Hath not the potter a right out of the same lump of clay to make one vessel for an honorable use, and another for a dishonorable?

(JMT): What! has *the potter* no right *over the clay*? Has he no right to make out of the same lump one vessel for a noble purpose and another for a menial?

(WNT): Or has not the potter rightful power over the clay to make out of the same lump one vessel for more honourable and another for less honourable uses?

(Comp:) The work of the potter was so familiar to Israel, that it readily afforded the prophets a

suitable metaphor, or figure, in which to illustrate their thought. The art of pottery is one of the oldest crafts known to mankind. The pottery itself, because of the materials used, served to illustrate the idea of frailty and worthlessness. This text is a substantial quotation from the eighteenth chapter of Jeremiah, sixth verse, which reads: "O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel."

## Romans 9:22

- (A.V.): *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:
- (SNT): And if God, being disposed to exhibit his wrath and to make known his power, in abundance of long-suffering, brought wrath upon the vessels of wrath which were complete for destruction;
- (NNT): What if God endured with much patience vessels of wrath fitted for destruction, purposing to manifest his wrath and to make known his power;
- (JMT): What if God, though desirous to display his anger and show his might, has tolerated most patiently the objects of his anger, ripe and ready to be destroyed?
- (WNT): And what if God, while choosing to make manifest the terrors of His anger and to

show what is possible with Him, has yet borne with long-forbearing patience with the subjects of His anger who stand ready for destruction, (*Notes: "Stand ready;" Greek perfect.*)

## Romans 9:23

- (A.V.): And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,
- (SNT): and made his mercy flow forth upon the vessels of mercy, which were prepared by God for glory;
- (NNT): purposing also to make known the riches of his glory upon vessels of mercy, which he had before prepared for glory,
- (JMT): What if he means to show the wealth that lies in his glory for the objects of his mercy, whom he has made ready beforehand to receive glory—
- (WNT): in order to make known His infinite goodness towards the subjects of His mercy whom He has prepared beforehand for glory, (*Notes: "In order, etc.;" other versions 'and in order, etc.' "His infinite goodness;" literally 'the wealth of His glory.' "Prepared;" or 'destined'.*)

## Romans 9:24

- (A.V.): Even us, whom he hath called, not of the Jews only, but also of the Gentiles?
- (SNT): namely, upon us who are called, not of the Jews only, but also of the Gentiles:—
- (NNT): whom he also called, even us, not only from

among the Jews, but also from among the gentiles?

(JMT): that is, for us whom he has called from among the Gentiles as well as the Jews?

(WNT): even towards us whom He has called not only from among the Jews but also from among the Gentiles?

Romans 9:25

(A.V.): As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

(SNT): As also he said in Hosea: I will call them my people, who were not my people; and will pity, whom I have not pitied:

(NNT): as he also saith in Hosea, "I will call that my people, which was not my people; and her beloved, that was not beloved."

(JMT): As indeed he says in Hosea, *Those who were no people of mine, I will call 'my People,' and her 'beloved' who was not beloved;*

(WNT): So also in Hosea He says, "I WILL CALL THAT NATION MY PEOPLE WHICH WAS NOT MY PEOPLE, AND I WILL CALL HER BELOVED WHO WAS NOT BELOVED."

(Comp): The passage referred to in this text is found in the second chapter of Hosea, twenty-third verse: "And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, Thou *art* my God."

The name "Osee" is Greek for Hosea, a



prophet who flourished about 800 B. C. The name "Hosea", means in the Hebrew "salvation". Nothing is known of him apart from that which is recorded in his prophecy, which comprises the book of Hosea. He lived at a time when the Jews had sadly fallen away from monotheism, and were consequently worshipping multitudinous gods. His message had a tremendous effect upon them, coming as it did in the form of a personal experience, which was analogous to the apostasy of Judaism. Some scholars do not believe that Hosea actually lived the life he depicts, but that he presented it to them as a figure of their own plight. The book opens with a command from his Lord to marry a temple prostitute named Gomer. Each of the three children born to them were given symbolical names, names which indicated the *plight* of the Jews themselves. One was called Jezreel, meaning "God soweth." The next one was a daughter named "Lo-rubamah", meaning "That hath not obtained mercy". The last was a son called "Lo-armi", meaning "not my people". Later Gomer left him, (as Israel seemed to have left the Father), and became a slave concubine. Hosea, however, with his love and faith unchanged, sought her out and tried to restore her good name, which she had obtained from Hosea. Here the story ends. To the Jews, with their love of the figurative and the symbolical, the appeal was tremendous, and quite significant. To them it meant that chosen Israel had been at first a misled

and drifting nation, until wedded to some gleam of Principle. Infidelity, however, typified by Gomer, had resulted in the all too familiar failures which threatened the House of Israel. These results were typified by the children who bore those symbolical names. One can easily appreciate with what courage and discernment, Paul applied this story to the Jews of his day.

## Romans 9:26

- (A.V.): And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.
- (SNT): For it shall be, that in the place where they were called Not my people, there shall they be called The children of the living God.
- (NNT): "And it shall be, that in the place where it was said to them, Ye are not my people, there shall they be called sons of the living God."
- (JMT): *on the very spot where they were told, 'You are no people of mine,' there shall they be called 'sons of the living God.'*
- (WNT): "AND IN THE PLACE WHERE IT WAS SAID TO THEM, 'NO PEOPLE OF MINE ARE YOU,' THERE SHALL THEY BE CALLED SONS OF THE EVER-LIVING GOD." (Notes: "Ever-living;" literally 'living'.)
- (Comp): This text is a literal quotation from the first chapter of Hosea, tenth verse: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured

nor numbered; and it shall come to pass, *that* in the place where it was said unto them, *Ye are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God."

## Romans 9:27

- (A.V.): Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:
- (SNT): And Isaiah proclaimed concerning the children of Israel: Though the number of the children of Israel should be as the sand on the sea, a remnant of them will live. (*Notes: "Live;" or, be saved.*)
- (NNT): But Isaiah crieth out concerning Israel, "Though the number of the sons of Israel be as the sand of the sea, only the remnant will be saved."
- (JMT): And Isaiah exclaims, with regard to Israel, *Though the number of the sons of Israel be like the sand of the sea, only a remnant of them shall be saved;*
- (WNT): And Isaiah cries aloud concerning Israel, "THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SANDS OF THE SEA, ONLY A REMNANT OF THEM SHALL BE SAVED;"
- (Comp): This text is quoted from chapter ten of Isaiah, verses twenty-two and twenty-three: "For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness. (23) For the Lord God of

hosts shall make a consumption, even determined, in the midst of all the land."

Romans 9:28

- (A.V.): For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.
- (SNT): He hath finished and cut short the matter: and the Lord will do it on the earth. (*Notes: "Matter;" or, as the Syriac gives, the word.*)
- (NNT): "For he is accomplishing his word and speedily fulfilling it in righteousness; for a speedily fulfilled word will the Lord execute upon the earth."
- (JMT): *for the Lord will carry out his sentence on earth with rigour and despatch.*
- (WNT): "FOR THE LORD WILL HOLD A RECKONING UPON THE EARTH, MAKING IT EFFICACIOUS AND BRIEF." (*Notes: "Hold a reckoning;" or 'execute a sentence.'*)
- (Comp): This text is based upon the twenty-eighth chapter, twenty-second verse of Isaiah: "Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth."

Romans 9:29

- (A.V.): And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.
- (SNT): And according to what Isaiah had before said: If the Lord of hosts had not favored us

with a residue, we had been as Sodom, and had been like Gomorrha.

(NNT): And as Isaiah hath said before, "Unless the Lord of hosts had left us a seed, we should have become as Sodom, and been made like Gomorrah."

(JMT): Indeed, as Isaiah foretold, *Had not the Lord of hosts left us with some descendants, we would have fared like Sodom, we would have been like Gomorra.*

(WNT): Even as Isaiah says in an earlier place, "WERE IT NOT THAT THE LORD, THE GOD OF HOSTS, HAD LEFT US SOME FEW DESCENDENTS, WE SHOULD HAVE BECOME LIKE SODOM, AND HAVE COME TO RESEMBLE GOMORRAH."  
(Notes: "*Hosts;*" the armies either of Heaven or of Israel.—Editor.)

(Comp): Paul is quoting from Isaiah, first chapter, verse nine: "Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah."

The term "Sabaoth", a favorite with the prophets, signifies "hosts", and bears a material application when relating to the earthly hosts of Israel, fighting for Jehovah. It was also used with a spiritual significance by the more spiritually minded. The combination of "Yahwe" and "Sabaoth" is parallel with "The Holy One". The final meaning attached to these terms was that of an all-powerful, all-controlling God.

Sodom and Gomorrah, with Admah and

Zeboim, were called "cities of the plain" (of Jordan). They were destroyed by fire, which was, as we find it expressed in Genesis, chapter nineteen, verse twenty-four: "fire from the LORD out of heaven". Materialists have advanced many theories concerning this destruction of Sodom and Gomorrah, citing among others, earthquakes, eruption of gases and petroleum, the overflowing of the Dead Sea, as the processes and causes. However, these cities were the seats of Phallic worship among the Jews; and the results of such thinking and acting are simply typified in this story.

## Romans 9:30

- (A.V.): What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.
- (SNT): What shall we say then? That the Gentiles, who ran not after righteousness, have found righteousness, even the righteousness which is by faith:
- (NNT): What then shall we say? That the gentiles, who did not strive after righteousness, obtained righteousness, but a righteousness which is of faith;
- (JMT): What are we to conclude, then? That Gentiles who never aimed at righteousness have attained righteousness, that is, righteousness by faith;
- (WNT): To what conclusion does this bring us? Why,



that the Gentiles, who were not in pursuit of righteousness, have overtaken it—a righteousness, however, which arises from faith; (*Notes: "The Gentiles;" or perhaps 'Gentiles,' without the article. But the Greek idiom, in speaking of any nation or group of nations as a whole, not only permits but prefers the omission of the article ('the Hellenes' alone excepted), and as 'Israel' (verse 31) is named as a whole, it is most natural to understand similarly this mention of the Gentile race as a whole. "Pursuit;" as in the foot-race.*)

## Romans 9:31

- (A.V.): But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.
- (SNT): But Israel, who ran after the law of righteousness, hath not found the law of righteousness.
- (NNT): while Israel, which strove after a law of righteousness, did not attain to a law of righteousness.
- (JMT): whereas Israel who did aim at the law of righteousness have failed to reach that law.
- (WNT): while the descendants of Israel, who were in pursuit of a Law that could give righteousness, have not arrived at one. (*Notes: "The descendants of Israel;" literally simply 'Israel.'*)

## Romans 9:32

- (A.V.): Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;
- (SNT): And why? Because [they sought it], not by



faith, but by the works of the law. For they stumbled at that stumbling-stone:

(NNT): Why? Because they did not strive for it by faith, but as being by works. For they stumbled against the stone of stumbling;

(JMT): And why? Simply because Israel has relied not on faith but on what they could do. They have stumbled over *the stone that makes men stumble—*

(WNT): And why? Because they were pursuing a righteousness which should arise not from faith, but from what they regarded as merit. They struck their foot against the stone which lay in their way; (*Notes: "What they regarded as merit;" literally 'works.'*)

### Romans 9:33

(A.V.): As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

(SNT): As it is written, Behold, I lay in Zion a stumbling-stone, and a stone of offence: and he who believeth in him, shall not be ashamed.

(NNT): as it is written, "Behold, I lay in Zion a stone of stumbling and rock of offence; and he that believeth in him shall not be put to shame."

(JMT): as it is written, *Here I lay a stone in Sion that will make men stumble, even a rock to trip them up; but he who believes in Him will never be disappointed.*

(WNT): in agreement with the statement of Scripture, "SEE, I AM PLACING ON MOUNT ZION A

STONE FOR PEOPLE TO STUMBLE AT, AND A ROCK FOR THEM TO TRIP OVER, AND YET HE WHOSE FAITH RESTS UPON IT SHALL NEVER HAVE REASON TO FEEL ASHAMED."

(Comp): Paul is quoting from the eighth chapter of Isaiah, fourteenth verse: "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem."

The phrase "stumbling stone and rock of offense" was one of the most popular figures of speech, among the Jews of that day. It was suggested by the loose stones on a road against which the traveler so frequently struck his foot; or perhaps a rock projecting through the soil which caused men to stumble. The use of the simile conveyed to the Jew the thought that man's pathway could be more profitably trodden by a forward gaze than by their customary habit of retrospection.



## CHAPTER X.

### Romans 10:1

- (A.V.): Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.
- (SNT): My Brethren, The desire of my heart, and my intercession with God for them, is, that they might have life. (*Notes: "Life;" or, be saved.*)
- (NNT): Brethren, the desire of my heart and my prayer to God for them is, that they may be saved.
- (JMT): Oh for their salvation, brothers! That is my heart's desire and prayer to God!
- (WNT): Brethren, the longing of my heart, and my prayer to God, on behalf of my countrymen is for their salvation. (*Notes: "Longing;" literally 'good pleasure.' There is a mixture of constructions here. We may render more freely, 'that which would delight my heart, and for which my prayer rises to God on their behalf, is their salvation.'*)
- (Comp): David voiced such a prayer in his one hundred twenty-second Psalm, sixth to eighth verse: "Pray for the peace of Jerusalem: they shall prosper that love thee. (7) Peace be within thy walls, *and* prosperity within thy palaces. (8) For my brethren and companions' sakes, I will now say, Peace *be* within thee."

### Romans 10:2

- (A.V.): For I bear them record that they have a zeal of God, but not according to knowledge.

- (SNT): For I bear them witness, that there is in them a zeal for God; but it is not according to knowledge.
- (NNT): For I bear them witness that they have a zeal for God, but not according to knowledge.
- (JMT): I can vouch for their zeal for God; only, it is not zeal with knowledge.
- (WNT): For I bear witness that they possess an enthusiasm for God, but it is an unenlightened enthusiasm.
- (Comp): W. J. Conybeare, one of the greatest authorities on St. Paul, gives us this translation of the text: "for I bear them witness that they have a zeal for God, yet not guarded by knowledge of God";

THE EMPHASIZED NEW TESTAMENT, written by J. B. Rotherham, translates this text as follows: "for I bear them witness that they have || a zeal for God ||—, but not according to correct knowledge".

Seven hundred years before, Isaiah had warned Israel concerning this very lack of understanding. This warning is found in the twenty-seventh chapter of Isaiah, tenth and eleventh verses: "Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. (11) When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercy on them,

and he that formed them will shew them no favour."

Hosea reiterates this thought in these words: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me:" (Hosea 4:6.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 10:2.

Romans 10:3

- (A.V.): For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.
- (SNT): For they know not the righteousness of God, but seek to establish their own righteousness: and therefore they have not submitted themselves to the righteousness of God.
- (NNT): For being ignorant of the righteousness which is of God, and endeavoring to establish a righteousness of their own, they have not submitted themselves to the righteousness which is of God.
- (JMT): They would not surrender to the righteousness of God, because they were ignorant of his righteousness and therefore essayed to set up a righteousness of their own.
- (WNT): Ignorant of the righteousness which God provides and building their hopes upon a righteousness of their own, they have refused submission to God's righteousness. (*Notes:*

*"Building, etc.;" literally 'endeavouring to make their own (righteousness) stand.' "Righteousness;" or 'method of righteousness.'*)

- (Comp): This text, found in the Twentieth Century Translation, reads as follows: "for, in their ignorance of the Divine Righteousness, and in their eagerness to set up a righteousness of their own, they refused to accept with submission the Divine Righteousness".

Ferrar Fenton gives this reading of the text: "For not reflecting on the righteousness of God, and trying to establish their own, they have not ranged themselves under the Divine righteousness."

The Jews constantly turned to Moses' song for reassurance and comfort. One of the verses of this song describes "God's righteousness" and was referred to by Paul in this text. It reads as follows: "*He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.*" (Deuteronomy 32:4.)

#### Romans 10:4

- (A.V.): For Christ *is* the end of the law for righteousness to everyone that believeth.
- (SNT): For Messiah is the aim of the law, for righteousness, unto every one that believeth in him.— (*Notes: "Aim;" or, as the Syriac gives, end, scope, summary.*)
- (NNT): For Christ is the end of the Law, so that every one that believeth may obtain righteousness.



- (JMT): Now Christ is an end to law, so as to let every believer have righteousness.
- (WNT): For as a means of righteousness Christ is the termination of Law to every believer.  
(Notes: "*Termination of Law;*" or '*the end the Law had in view.*')
- (Comp): This text, taken from Ferrar Fenton's translation, reads as follows: "although the object of Christ's Law to all believers is righteousness".

The law mentioned in this text is the ceremonial law of the Jews. It was established originally by Moses as a check and restraint on rampant animality,—in other words, mesmerism. It was also intended to serve as a guide to right action, which, in turn, would have served to awaken thought to Principle. The Pharisees, however, encumbered this system of Moses with such an elaborate set of rules and regulations—which they claimed were necessary to the proper observance of the Moses Law,—as to finally overshadow and reverse the original intent; and so rendered the ultimate goal, an utterly impossible achievement.

## Romans 10:5

- (A.V.): For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.
- (SNT): For Moses describeth the righteousness, which is by the law, thus: Whoever shall do these things, shall live by them.

- (NNT): For Moses describeth the righteousness which is of the Law: "The man that hath done these things shall live by them."
- (JMT): Moses writes of law-righteousness, *Anyone who can perform it, shall live by it.*
- (WNT): Moses says that he whose actions conform to the righteousness required by the Law shall live by that righteousness. (*Notes: "Says," literally 'writes.'*)
- (Comp): Paul is quoting from the seventeenth chapter of Leviticus, fifth verse: "To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the LORD."

Romans 10:6

- (A.V.): But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;) )
- (SNT): But the righteousness which is by faith, saith thus: Thou shalt not say in thy heart, Who ascendeth to heaven, and bringeth Messiah down?
- (NNT): But the righteousness which is of faith speaketh thus: Say not in thy heart, "Who shall ascend into heaven?" that is, to bring Christ down.
- (JMT): But here is what faith-righteousness says:—

*Say not in your heart, 'Who will go up to heaven?'* (that is, to bring Christ down).

(WNT): But the righteousness which is based on faith speaks in a different tone. "Say not in your heart," it declares, "'Who shall ascend to Heaven?'"—that is, to bring Christ down;

(Comp): Paul reminds the Jews of Moses' words, uttered fourteen hundred years before, which he was now using in their spiritual import: "For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. (12) It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? (13) Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? (14) But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." (Deuteronomy 30:11-14.)

Romans 10:7

(A.V.): Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

(SNT): Or, Who descendeth to the abyss of the grave, and bringeth up Messiah from the place of the dead?

(NNT): Or, "Who shall descend into the abyss?" that is, to bring up Christ from the dead.

(JMT): Or, '*who will go down to the abyss?*' (that is, to bring<sup>2</sup> Christ from the dead).

(WNT): "nor 'Who shall go down into the abyss?'"—

that is, to bring Christ up again from the grave. (Notes: "Abyss;" or 'Bottomless Pit.')

## Romans 10:8

- (A.V.): But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;
- (SNT): But what saith it? The thing is near to thy mouth, and to thy heart: that is, the word of faith, which we proclaim.
- (NNT): But what saith it? "The word is nigh thee, in thy mouth, and in thy heart;" that is, the word concerning faith, which we preach;
- (JMT): No, what it does say is this:—*The word is close to you, in your very mouth and in your heart* (that is, the word of faith which we preach).
- (WNT): But what does it say? "The Message is close to you, in your mouth and in your heart"; that is, the Message which we are publishing about the faith—
- (Comp): Ferrar Fenton translates this text as follows: "But what does he say? THE IDEAL IS NEAR YOU, IN YOUR MOUTH, AND IN YOUR HEART; and that is the ideal of the faith which we proclaim:"

## Romans 10:9

- (A.V.): That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
- (SNT): And if thou shalt confess with thy mouth our

Lord Jesus, and shalt believe with thy heart, that God hath raised him from the dead; thou shalt live. (*Notes: "Live;" or, be saved.*)

(NNT): for if thou shalt acknowledge with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved.

(JMT): Confess *with your mouth* that 'Jesus is Lord,' believe *in your heart* that God raised him from the dead, and you will be saved;

(WNT): that if with your mouth you confess Jesus as Lord and in your heart believe that God brought Him back to life, you shall be saved.

(Comp): This text is translated by Ferrar Fenton as follows: "That if you should proclaim from your mouth the Ideal that Jesus is Lord, and believe in your heart that God raised Him from the dead, you can be saved."

## Romans 10:10

(A.V.): For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

(SNT): For the heart that believeth in him, is justified; and the mouth that confesseth him, is restored to life.

(NNT): For with the heart man believeth so as to obtain righteousness, and with the mouth professeth so as to obtain salvation.

(JMT): for with his heart man believes and is justified, with his mouth he confesses and is saved.

(WNT): For with the heart men believe and obtain

righteousness, and with the mouth they make confession and obtain salvation.

Romans 10:11

- (A.V.): For the scripture saith, Whosoever believeth on him shall not be ashamed.
- (SNT): For the scripture saith: Everyone that believeth in him, shall not be ashamed.
- (NNT): For the Scripture saith, "Whoever believeth in him shall not be put to shame."
- (JMT): *No one who believes in him, the scripture says, will ever be disappointed.*
- (WNT): The Scripture says, "NO ONE WHO BELIEVES IN HIM SHALL HAVE REASON TO FEEL ASHAMED."
- (Comp): This reference from Isaiah is not verbatim; it reads as follows: "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." (Isaiah 28:16.)

Romans 10:12

- (A.V.): For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.
- (SNT): And in this, it discriminateth neither Jews nor Gentiles. For there is one Lord over them all, who is rich, towards every one that calleth on him.
- (NNT): For there is no difference between Jew and Greek; for one and the same is Lord over all, rich to all that call upon him.

- (JMT): *No one*—for there is no distinction of Jew and Greek, the same Lord is Lord of them all, with ample for all who invoke him.
- (WNT): Jew and Gentile are on precisely the same footing; for the same Lord is Lord over all, and is infinitely kind to all who call upon Him for deliverance. (*Notes: "And is infinitely kind;" literally 'being rich.'*)

## Romans 10:13

- (A.V.): For whosoever shall call upon the name of the Lord shall be saved.
- (SNT): For every one that shall call on the name of the Lord, will have life. (*Notes: "Life;" or, be saved.*)
- (NNT): For "every one who calleth upon the name of the Lord shall be saved."
- (JMT): *Every one who invokes the name of the Lord shall be saved.*
- (WNT): For "EVERY ONE, WITHOUT EXCEPTION, WHO CALLS ON THE NAME OF THE LORD SHALL BE SAVED".
- (Comp): Paul supports his assurance with this passage from Joel: "And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call." (Joel 2:32.)

## Romans 10:14

- (A.V.): How then shall they call on him in whom they have not believed? and how shall they believe



in him of whom they have not heard? and how shall they hear without a preacher?

(SNT): How then shall they call on him, in whom they have not believed? Or, how shall they believe in him, of whom they have not heard? Or, how shall they hear, without a preacher?

(NNT): How then shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher?

(JMT): But how are they to invoke One in whom they do not believe? And how are they to believe in One of whom they have never heard? And how are they ever to hear, without a preacher?

(WNT): But how are they to call on One in whom they have not believed? And how are they to believe in One whose voice they have never heard? And how are they to hear without a preacher?

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 10:14.

# Romans 10:15

(A.V.): And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

(SNT): Or, how shall they preach, if they are not sent forth? As it is written: How beautiful are the feet of the heralds of peace, and of the heralds of good things?—

(NNT): and how shall men preach, unless they are sent forth? as it is written, "How beautiful are the feet of those who bring glad tidings of peace, who bring glad tidings of good things!"

(JMT): And how can men preach unless they are sent?—as it is written, *How pleasant is the coming of men with glad, good news!*

(WNT): And how are men to preach unless they have been sent to do so? As it is written, "How BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GLAD TIDINGS OF GOOD!"

(Comp): While the quotation is not literal, it is taken from the fifty-second chapter of Isaiah, the seventh verse. In all probability, Paul has quoted from the original Hebrew text, rather than from the Septuagint, which was the contemporary Greek translation of the Hebrew Scriptures. The text reads as follows: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 10:15.

Romans 10:16

(A.V.): But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

(SNT): But all of them have not obeyed the procla-

mation of the gospel. (For, Isaiah said: My Lord, who hath believed our proclamation?)  
*(Notes: "Proclamation;" or, as the Syriac gives, daughter of our voice.)*

(NNT): But they did not all hearken to the glad tidings. For Isaiah saith, "Lord, who hath believed what he hath heard from us?"

(JMT): But they have not all given in to the gospel of glad news? No, Isaiah says, *Lord, who has believed what they heard from us?*

(WNT): But, some will say, they have not all hearkened to the Good News. No, for Isaiah asks, "LORD, WHO HAS BELIEVED THE MESSAGE THEY HAVE HEARD FROM US?"

(Comp): This quotation is found in Isaiah, fifty-third chapter, first verse: "Who hath believed our report? and to whom is the arm of the LORD revealed?"

#### Romans 10:17

(A.V.): So then faith *cometh* by hearing, and hearing by the word of God.

(SNT): Therefore, faith is from the hearing of the ear; and the hearing of the ear, is from the word of God.

(NNT): Faith then cometh by hearing, and hearing by the word of God.

(JMT): (You see, faith must come from what is heard, and what is heard comes from word of Christ.)

(WNT): And this proves that faith comes from a Message heard, and that the Message comes through its having been spoken by Christ.

## Romans 10:18

- (A.V.): But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.
- (SNT): But I say: Have they not heard? And, lo, their proclamation hath gone out into all the earth; and their words to the ends of the world.
- (NNT): But I say, Did they not hear? Yes truly, "Their voice went forth into all the earth, and their words to the ends of the world."
- (JMT): But, I ask, "Have they never heard?" Indeed they have. *Their voice carried over all the earth, and their words to the end of the world.*
- (WNT): But, I ask, have they not heard? Yes, indeed: "TO THE WHOLE WORLD THE PREACHERS' VOICES HAVE SOUNDED FORTH, AND THEIR WORDS TO THE REMOTEST PARTS OF THE EARTH." (Notes: "*The preachers*;" literally '*their*;' referring in the original Hebrew to the works of nature, but here applied by the Apostle to the heralds of the Good News.)
- (Comp): It was David who first voiced this thought, and it is recorded in the nineteenth Psalm, fourth verse: "Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,"

## Romans 10:19

- (A.V.): But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them*

*that are no people, and by a foolish nation I will anger you.*

(SNT): But I say: Did not Israel know? First, Moses said, thus: I will awaken your emulation, by a people which is not a people; and by a disobedient people, I will provoke you.

(NNT): But I say, Hath not Israel had knowledge? First, Moses saith, "I will move you to jealousy by that which is no nation, I will excite you to indignation by a foolish people."

(JMT): Then, I ask, "Did Israel not understand?" Why, first of all Moses declares, *I will make you jealous of a nation that is no nation, I will provoke you to anger over a nation devoid of understanding.*

(WNT): But again, did Israel fail to understand? Listen to Moses first. He says, "I WILL FIRE YOU WITH JEALOUSY AGAINST A NATION WHICH IS NO NATION, AND WITH FURY AGAINST A NATION DEVOID OF UNDERSTANDING." (*Notes: "Understand;" how their privileges were invaded.*)

(Comp): These words of Moses are found in Deuteronomy, thirty-second chapter, twenty-first verse, and read as follows: "They have moved me to jealousy with *that which* is not God; they have provoked me to anger with their vanities; and I will move them to jealousy with *those which* are not a people; I will provoke them to anger with a foolish nation."

Romans 10:20

(A.V.): But Esaias is very bold, and saith, I was

found of them that sought me not; I was made manifest unto them that asked not after me.

(SNT): And Isaiah was bold, and said: I was seen by those who sought me not; and I was found by those who inquired not for me.

(NNT): But Isaiah is very bold, and saith, "I was found by those who sought me not, I became known to those who inquired not for me."

(JMT): And then Isaiah dares to say, *I have been found by those who never sought me, I have shown myself to those who never inquired of me.*

(WNT): And Isaiah, with strange boldness, exclaims, "I HAVE BEEN FOUND BY THOSE WHO WERE NOT LOOKING FOR ME, I HAVE REVEALED MYSELF TO THOSE WHO WERE NOT INQUIRING OF ME."

(Comp): Paul continued to build up his explanation of that inconceivable salvation of the Gentiles, by employing prophecy, which comprised the greatest portion of the Hebrew Scriptures. In this text he quotes from Isaiah, sixty-fifth chapter, first verse, which reads as follows: "I am sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name."

Romans 10:21

(A.V.): But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

(SNT): But to Israel, he said: All the day, have I

stretched out my hands to a contentious and disobedient people.

(NNT): But concerning Israel he saith, "All the day long I have stretched out my hands to a disobedient and rebellious people."

(JMT): He also says of Israel, *All the day long I have held out my hands to a disobedient and contrary people.*

(WNT): While as to Israel he says, "ALL DAY LONG I HAVE STRETCHED OUT MY ARMS TO A SELF-WILLED AND FAULT-FINDING PEOPLE."

(Comp): Paul completes his statement by quoting from the sixty-fifth chapter of Isaiah, second verse: "I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;"



## CHAPTER XI.

### Romans 11:1

- (A.V.): I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.
- (SNT): But I say: Hath God cast off his people? Far be it. For I also am of Israel, of the seed of Abraham, of the tribe of Benjamin.
- (NNT): I say then, Hath God cast off his people? Far be it! For I myself am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
- (JMT): Then, I ask, *has God repudiated his People?* Never! Why, I am an Israelite myself, a descendant of Abraham, a member of the tribe of Benjamin!
- (WNT): I ask then, Has God cast off His People? No, indeed. Why, I myself am an Israelite, of the posterity of Abraham and of the tribe of Benjamin.
- (Comp): For a thousand years the Jews had comforted themselves with Samuel's declaration of God's eternal care: "For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people." (1 Samuel 12:22.) David, also, voiced this spiritual fact concerning mankind as follows: "For the LORD will not cast off his people, neither will he forsake his inheritance." (Psalm 94:14.)

Benjamin was the youngest son of Jacob. He was born of Rachel, presumably about 1739 B. C., and was first called Ben-oni, meaning "son of my sorrow", for Rachel had passed on at his birth. Jacob, however, changed this name to Benjamin, which meant "son of the right hand". Little is known of Benjamin aside from the story of the famine in Egypt involving Joseph's forgiveness of his betrayers. Some scholars repudiate the historicity of Benjamin, claiming that he is the eponymous ancestor of the tribe. Mrs. Eddy's sole comment on him, found in the Glossary to "Science and Health, with Key to the Scriptures", supports this last statement.

## Romans 11:2

- (A.V.): God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,
- (SNT): God hath not cast off those his people whom he before knew. Do ye not know, what, in the scripture of God, he said to Elijah? When he had complained to God against Israel, and said:
- (NNT): God hath not cast off his people, which he foreknew. Do ye not know what the Scripture saith in the passage concerning Elijah? how he pleadeth to God against Israel:
- (JMT): *God has not repudiated his People, his predestined People! Surely you know what scripture says in the passage called 'Elijah'?*

You know how he pleads with God against Israel:

(WNT): God has not cast off His People whom He knew beforehand. Or are you ignorant of what Scripture says in speaking of Elijah—how he pleaded with God against Israel, saying,

(Comp): Paul refers to the episode recounting Elijah's efforts directed against the mesmeric belief that man is separated from God. The "strong wind", "earthquake", and "fire" yielded at last to the "still, small voice".

Romans 11:3

(A.V.): Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

(SNT): My Lord, they have slain thy prophets, and have thrown down thy altars; and I am left alone; and they seek my life.

(NNT): "Lord, they have killed thy prophets, they have dug down thine altars; and I am left alone, and they are seeking my life."

(JMT): *Lord, they have killed thy prophets, they have demolished thine altars; I alone am left, and they seek my life.*

(WNT): "LORD, THEY HAVE PUT THY PROPHETS TO DEATH, AND HAVE OVERTHROWN THY ALTARS; AND, NOW THAT I ALONE REMAIN, THEY ARE THIRSTING FOR MY BLOOD?" (Notes: "Overthrown;" literally 'dug down'.')

(Comp): Paul quotes Elijah's reply to that "still, small voice" which greeted Elijah's faithful efforts;

"And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away." (I Kings 19:10.)

## Romans 11:4

- (A.V.): But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image* of Baal.
- (SNT): And it was said to him, by revelation: Behold, I have reserved for myself seven thousand men, who have not bowed their knees; and have not worshipped Baal.
- (NNT): But what saith the answer of God to him? "I have reserved to myself seven thousand men, who have not bowed the knee to Baal."
- (JMT): Yet what is the divine answer? *I have left myself seven thousand men who have not knelt to Baal.*
- (WNT): But what did God say to him in reply? "I HAVE RESERVED FOR MYSELF 7,000 MEN WHO HAVE NEVER BENT THE KNEE TO BAAL."
- (Comp): Paul adds verse eighteen of the same chapter to complete his thought—it reads as follows: "Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." (I Kings 19:18.)

The term Baal, according to popular etymol-

ogy, means "owner". This, however, needs further light. The fact that Baal is a purely phallic expression explains the nature of this popular term, and so makes this quotation of Paul tremendously significant. The number "seven" conveys, according to the Hebrew, a sense of completeness.

## Romans 11:5

- (A.V.): Even so then at this present time also there is a remnant according to the election of grace.
- (SNT): So also at the present time, a remnant is preserved, by the election of grace.
- (NNT): In the same way then at this present time also there is a remnant, according to the election of grace.
- (JMT): Well, at the present day there is also a remnant, selected by grace.
- (WNT): In the same way also at the present time there has come to be a remnant whom God in His grace has selected.

## Romans 11:6

- (A.V.): And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.
- (SNT): But if by grace, it is not by works: otherwise, grace is not grace. And if by works, it is not by grace: Otherwise, work is not work.—
- (NNT): And if it is by grace, it is no longer on ac-

count of works; otherwise grace ceaseth to be grace; but if it is of works, there is then no grace; otherwise work ceaseth to be work.

(JMT): Selected by grace, and therefore not for anything they have done; otherwise grace would cease to be grace.

(WNT): But if it is in His grace that He has selected them, then His choice is no longer determined by human actions. Otherwise grace would be grace no longer. (*Notes: Other version adds 'But if it is through works, then it is no longer grace; since work is work no longer.'*)

(Comp): Conybeare gives this translation of the verse: "But if their choice be the gift of grace, it can no more be deemed the wage of works; for the gift that is earned is no gift; or if it be gained by works, it is no longer the gift of grace; for work claims wages and not gifts."

It was Moses who wrote: "Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee. (5) Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob." (Deuteronomy 9:4, 5.)

## Romans 11:7

- (A.V.): What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded
- (SNT): What then? Israel did not obtain that which it sought; but the election obtained it; and the rest of them were blinded in their heart,
- (NNT): How is it then? What Israel seeketh after, that Israel did not obtain; but the elect obtained it, and the rest were hardened;
- (JMT): Now what are we to infer from this? That Israel has failed to secure the object of its quest; the elect have secured it, and the rest of men have been rendered insensible to it—
- (WNT): How then does the matter stand? It stands thus. That which Israel are in earnest pursuit of, they have not obtained; but God's chosen servants have obtained it, and the rest have become hardened.

## Romans 11:8

- (A.V.): (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.
- (SNT): —(as it is written: God gave them a stupid spirit, and eyes to see not, and ears to hear not,)—unto this very day.
- (NNT): as it is written: "God gave them a spirit of slumber, eyes that were not to see, and ears that were not to hear, unto this day."
- (JMT): as it is written, *God has given them a spirit*



*of torpor, eyes that see not, ears that hear not  
—down to this very day.*

(WNT): And so Scripture says, "GOD HAS GIVEN THEM A SPIRIT OF DROWSINESS—EYES TO SEE NOTHING WITH AND EARS TO HEAR NOTHING WITH—EVEN UNTIL NOW."

(Comp): This description of the human faculties was first given by Moses, who wrote: "Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day." (Deuteronomy 29:4.) Later Isaiah repeats the thought as follows: "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not." (Isaiah 6:9.)

Paul's direct quotation was taken however from the twenty-ninth chapter of Isaiah, tenth verse, which reads: "For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered."

Jeremiah and Ezekiel found it necessary to reiterate the thought in their warnings to their own generations: "Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:" (Jeremiah 5:21.) "Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house." (Ezekiel 12:2.)

## Romans 11:9

- (A.V.): And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompence unto them:
- (SNT): And again, David said: Let their table become a snare before them; and let their recompense be a stumbling block.
- (NNT): And David saith, "Let their table become a snare, and a trap, and a stumbling-block, and a recompense to them;"
- (JMT): And David says, *Let their table prove a snare and a trap, a pitfall and a retribution for them;*
- (WNT): And David says, "LET THEIR VERY FOOD BECOME A SNARE AND A TRAP TO THEM, A STUMBLING-BLOCK AND A RETRIBUTION."
- (Comp): Paul is quoting from the sixty-ninth Psalm, twenty-second verse, which we copy from the Masoretic text: "Let their table become a snare before them: and *that which should have been* for their welfare, *let it become* a trap."

## Romans 11:10

- (A.V.): Let their eyes be darkened, that they may not see, and bow down their back alway.
- (SNT): Let their eyes be darkened, that they see not; and let their back, at all times, be bowed down.—
- (NNT): "let their eyes be darkened, that they may not see; and bow down their back alway."
- (JMT): *let their eyes be darkened, that they cannot see, bow down their backs forever.*

(WNT): "LET DARKNESS COME OVER THEIR EYES THAT THEY MAY BE UNABLE TO SEE, AND MAKE THOU THEIR BACKS CONTINUALLY TO STOOP."

(Comp): Paul completes his thought with a quotation from the sixty-ninth Psalm, twenty-third verse: "Let their eyes be darkened, that they see not; and make their loins continually to shake."

Romans 11:11

(A.V.): I say then, Have they stumbled that they should fall? God forbid; but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

(SNT): But I say: Have they so stumbled as to fall entirely? Far be it. Rather, by their stumbling, life hath come to the Gentiles, for [awakening] their jealousy. (*Notes: "Life;" or, salvation.*)

(NNT): I say then, Did they stumble in order to fall? God forbid! But by their offence salvation is come to the gentiles to excite them to emulation.

(JMT): Now I ask, have they stumbled to their ruin? Never! The truth is, that by their lapse salvation has passed to the Gentiles, so as to make them jealous.

(WNT): I ask, however, "Have they stumbled so as to be finally ruined?" No, indeed; but by their lapse salvation has come to the Gentiles in order to arouse the jealousy of the descendants of Israel;

(Comp): This is another reference to Deuteronomy,

thirty-second chapter, twenty-first verse, which reads: "They have moved me to jealousy with *that which* is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which* are not a people; I will provoke them to anger with a foolish nation."

## Romans 11:12

- (A.V.): Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?
- (SNT): And if their stumbling was riches to the world, and their condemnation riches to the Gentiles; how much more their completeness?
- (NNT): But if their offence is the riches of the world, and their loss the riches of the gentiles, how much more will their fulness be? (*Notes: "Their offence;" that is, in rejecting Christ, and their consequent loss of the peculiar favor of God.*)
- (JMT): Well, if their lapse has enriched the world, if their defection is the gain of the Gentiles, what will it mean when they all come in?
- (WNT): and if their lapse is the enriching of the world, and their overthrow the enriching of the Gentiles, will not still greater good follow their restoration? (*Notes: "Enriching;" literally 'riches.'*)

## Romans 11:13

- (A.V.): For I speak to you Gentiles, inasmuch as I

am the apostle of the Gentiles, I magnify mine office:

(SNT): But [it is] to you Gentiles, I am speaking: as I am a legate to the Gentiles, I honor my ministry;

(NNT): For I am speaking to you gentiles; inasmuch as I am the apostle of the gentiles, I magnify my office,

(JMT): I tell you this, you Gentiles, that as an apostle to the Gentiles I lay great stress on my office,

(WNT): But to you Gentiles I say that, since I am an Apostle specially sent to the Gentiles, I take pride in my ministry, (*Notes: "Since;" literally 'since therefore.'*)

#### Romans 11:14

(A.V.): If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

(SNT): if, perhaps, I may provoke emulation in the children of my flesh, and may vivify some of them. (*Notes: "Vivify;" or, save.*)

(NNT): that I may, if possible, excite to emulation those who are my flesh, and may save some of them.

(JMT): in the hope of being able to make my fellow-Jews jealous and of managing thus to save some of them.

(WNT): trying whether I can succeed in rousing my own countrymen to jealousy and thus save some of them.

## Romans 11:15

- (A.V.): For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of them *be*, but life from the dead?
- (SNT): For if the rejection of them, was a reconciliation of the world; what will their conversion be, but life from the dead?
- (NNT): For if the rejection of them is the reconciliation of the world, what will the reception of them be, but life from the dead?
- (JMT): For if their exclusion means that the world is reconciled to God, what will their admission mean? Why, it will be life from the dead!
- (WNT): For if their having been cast aside has carried with it the reconciliation of the world, what will their being accepted again be but Life out of death?
- (Comp): Paul refers in this text to Daniel, twelfth chapter, second verse: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt."

## Romans 11:16

- (A.V.): For if the first fruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.
- (SNT): For, if the first-fruits [are] holy, then the mass [is] also: and if the root is holy, then also the branches.—
- (NNT): And if the first portion of the dough is holy,

so also will be the lump; and if the root is holy, so will be the branches.

(JMT): If the first handful of dough is consecrated, so is the rest of the lump; if the root is consecrated, so are the branches.

(WNT): Now if the firstfruits of the dough are holy, so also is the whole mass; and if the root of a tree is holy, so also are the branches.

(Comp): "First fruits" were considered in a certain sense as sacred. The offering of them to Jehovah made the remainder of the crop lawful. Paul bases his simile on the "heave-offering" mentioned in Numbers, chapter fifteen, verses eighteen to twenty-one: "Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, (19) Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD. (20) Ye shall offer up a cake of the first of your dough *for* an heave offering: as *ye do* the heave offering of the threshingfloor, so shall ye heave it. (21) Of the first of your dough ye shall give unto the LORD an heave offering in your generations."

#### Romans 11:17

(A.V.): And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

(SNT): And if some of the branches were plucked off; and thou, an olive from the desert, wast



ingrafted in their place, and hast become a participator of the root and fatness of the olive-tree;

(NNT): And if some of the branches have been broken off, and thou, a wild olive, hast been grafted in among them, and become a partaker with them of the root and fatness of the olive-tree,

(JMT): Supposing some of the branches have been broken off, while you have been grafted in like a shoot of wild olive to share the rich growth of the olive-stem,

(WNT): And some of the branches have been pruned away, and you, although you were but a wild olive, have been grafted in among them and have become a sharer with others in the rich sap of the root of the olive tree, (*Notes: "Rich sap of the root;" literally 'root of the fatness.' Other versions 'root and of the fatness.'*)

(Comp): It was Jeremiah who first used the simile of the olive tree in describing Israel, and it is found in chapter eleven, verse sixteen: "The LORD called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken."

One characteristic of the olive tree is that a graft from a cultivated stock is required before the fruit becomes of any value.

#### Romans 11:18

(A.V.): Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

- (SNT): do not glory over the branches. For if thou gloriest, thou sustainest not the root, but the root sustaineth thee.
- (NNT): boast not over the branches; for if thou boast, thou dost not bear the root, but the root thee.
- (JMT): do not pride yourself at the expense of these branches. Remember, in your pride, the stem supports you, not you the stem.
- (WNT): beware of glorying over the natural branches. Or if you are so glorying, do not forget that it is not you who uphold the root: the root upholds you.

Romans 11:19

- (A.V.): Thou wilt say then, The branches were broken off, that I might be grafted in.
- (SNT): And shouldst thou say, The branches were plucked off, that I might be grafted into their place.
- (NNT): Thou wilt say then, The branches were broken off, that I might be grafted in.
- (JMT): You will say, "But branches were broken off to let me be grafted in!"
- (WNT): "Branches have been lopped off," you will say, "for the sake of my being grafted in."

Romans 11:20

- (A.V.): Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:
- (SNT): Very true. They were plucked off, because

they believed not; and thou standest by faith. Be not exalted in thy mind, but fear.

(NNT): Be it so. It was for their unbelief that they were broken off, and thou standest through thy faith; be not high-minded, but fear.

(JMT): Granted. They were broken off—for their lack of faith. And you owe your position to your faith. You should feel awed instead of being uplifted.

(WNT): This is true; yet it was their unbelief that cut them off, and you only stand through your faith. Do not be puffed up with pride.

Romans 11:21

(A.V.): For if God spared not the natural branches, *take heed* lest he also spare not thee.

(SNT): For if God spared not the natural branches, perhaps he will not spare you.—

(NNT): For if God spared not the natural branches, take care lest he spare not thee.

(JMT): For if God did not spare the natural branches, he will not spare you either.

(WNT): Tremble rather—for if God did not spare the natural branches, neither will He spare you.

Romans 11:22

(A.V.): Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

(SNT): Behold now the benignity and the severity of God: on them who fell, severity; but on thee, benignity, if thou continuest in that be-

nignity; and if not, thou also wilt be plucked off.

(NNT): Behold then the goodness and the severity of God; toward those who fell, severity; but toward thee God's goodness, if thou continue in his goodness; otherwise thou also wilt be cut off.

(JMT): Consider both the kindness and the severity of God; those who fall come under his severity, but you come under the divine kindness, provided you adhere to that kindness. Otherwise, you will be cut away too.

(WNT): Notice therefore God's kindness and God's severity. On those who have fallen His severity has descended, but upon you His kindness has come, provided that you do not cease to respond to that kindness. Otherwise you will be cut off also.

Romans 11:23

(A.V.): And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again.

(SNT): And they, if they do not continue in their destitution of faith, even they will be grafted in; for God is able to graft them in again.

(NNT): And they also, if they do not continue in their unbelief, will be grafted in; for God is able to graft them in again.

(JMT): And even the others will be grafted in, if they do not adhere to their unbelief; God can graft them in again.

(WNT): Moreover, if they turn from their unbelief,

they too will be grafted in. For God is powerful enough to graft them in again;

Romans 11:24

- (A.V.): For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?
- (SNT): For if thou wast plucked from the wild olive-tree, which was natural to thee, and wast grafted, contrary to thy nature, into a good olive-tree; how much more may they be grafted into their natural olive-tree?—
- (NNT): For if thou hast been cut off from an olive-tree wild by nature, and hast against thy nature been ingrafted into a good olive-tree, how much more shall these, the natural branches, be ingrafted into their own olive-stock?
- (JMT): For if you have been cut from an olive which is naturally wild, and grafted, contrary to nature, upon a garden olive, how much more will the natural branches be grafted into their proper olive?
- (WNT): and if you were cut from that which by nature is a wild olive and contrary to nature were grafted into the good olive tree, how much more certainly will these natural branches be grafted on their own olive tree?  
(Notes: “And if;” literally ‘for if.’)

Romans 11:25

- (A.V.): For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.
- (SNT): And that ye, my brethren, may not be wise in your own apprehension, I wish you to know this mystery, that blindness of heart hath in some measure befallen Israel, until the fullness of the Gentiles shall come in:
- (NNT): For I would not have you ignorant, brethren, of this mystery, lest ye should be wise in your own conceits, that blindness hath to some extent come upon Israel, until the fulness of the gentiles shall have come in.
- (JMT): To prevent you from being self-conceited, brothers, I would like you to understand this secret: it is only a partial insensibility that has come over Israel, until the full number of the Gentiles come in.
- (WNT): For there is a truth, brethren, not revealed hitherto, of which I do not wish to leave you in ignorance, for fear you should attribute superior wisdom to yourselves—the truth, I mean, that partial blindness has fallen upon Israel until the great mass of the Gentiles have come in; (*Notes: "Gentiles;" or 'nations.'*)
- (Comp): The Greek word translated here "conceits" really conveys the sense of "opinions". Tyn-dale is responsible for the term "conceits" used in this text.

## Romans 11:26

- (A.V.): And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:
- (SNT): and then, will all Israel live. As it is written: A deliverer will come from Zion, and will turn away iniquity from Jacob. (*Notes: "Live;" or, be saved.*)
- (NNT): And thus will all Israel be saved; as it is written, "There shall come out of Zion the Deliverer; he shall turn away ungodliness from Jacob."
- (JMT): This done, all Israel will be saved—as it is written, *The deliverer will come from Zion, he will banish all godlessness from Jacob:*
- (WNT): and so all Israel will be saved. As is declared in Scripture, "FROM MOUNT ZION A DELIVERER WILL COME: HE WILL REMOVE ALL UNGODLINESS FROM JACOB;" (*Notes: "A Deliverer;" 'a' not 'the.' In the Greek, 'Deliverer,' being a participle used as a noun, has of necessity the definite article. "All ungodliness;" literally 'ungodlinesses.' "Jacob;" that is, the descendants of Jacob.*)
- (Comp): It was David who first sang: "Oh that the salvation of Israel *were* come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad." (Psalm 14:7.) In this verse, Paul quotes Isaiah almost verbatim: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD." (Isaiah 59:20.)



Romans 11:27

- (A.V.): For this *is* my covenant unto them, when I shall take away their sins.
- (SNT): And then will they have the covenant that proceedeth from me, when I shall have forgiven their sins.
- (NNT): "And this will be my covenant with them, when I shall have taken away their sins."
- (JMT): *this is my covenant with them, when I take their sins away.*
- (WNT): AND THIS SHALL BE MY COVENANT WITH THEM; WHEN I HAVE TAKEN AWAY THEIR SINS."
- (Comp): Paul has combined two passages from Isaiah in this text. The first clause is found in the opening statement in Isaiah, fifty-ninth chapter, twenty-first verse: "As for me, this *is* my covenant with them, saith the Lord;"
- The last clause is found in Isaiah, twenty-seventh chapter, ninth verse: "By this, therefore, shall the iniquity of Jacob be purged;"

Romans 11:28

- (A.V.): As concerning the gospel, *they are* enemies for your sakes; but as touching the election, *they are* beloved for the fathers' sakes.
- (SNT): Now, in the gospel, they are enemies for your sake; but in the election, they are beloved for the fathers' sake.
- (NNT): In regard to the gospel, they are enemies for your sakes; but in regard to God's choice, they are beloved for the fathers' sake.

- (JMT): So far as the gospel goes, they are enemies of God—which is to your advantage; but so far as election goes, they are beloved for their father's sake.
- (WNT): In relation to the Good News, the Jews are God's enemies for your sakes; but in relation to God's choice they are dearly loved for the sake of their forefathers.
- (Comp): Paul refers to Moses' declaration, Deuteronomy, ninth chapter, fifth verse: "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob."

## Romans 11:29

- (A.V.): For the gifts and calling of God *are* without repentance.
- (SNT): For God is not changeable in his free gift and in his calling.
- (NNT): For in respect to his gifts and his calling, there is no change of purpose with God.
- (JMT): For God never goes back upon his gifts and call.
- (WNT): For God does not repent of His free gifts nor of His call;
- (Comp): Ferrar Fenton translates this text as follows: "For the decision and gifts of God are irrevocable."

Balaam's rebuke voiced the thought of this

text as follows: "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?" (Numbers 23:19.)

## Romans 11:30

- (A.V.): For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:
- (SNT): For as ye too were formerly disobedient to God, and have now obtained mercy, because of their disobedience;
- (NNT): For as ye in times past were disobedient to God, but have now obtained mercy through their disobedience,
- (JMT): Once you disobeyed God, and now you enjoy his mercy thanks to their disobedience;
- (WNT): but just as you were formerly disobedient to Him, but now have received mercy at a time when they are disobedient, (*Notes: "But;" literally 'for.' "At a time;" "God's plan is to make disobedience an opportunity of showing mercy." The dative case in the Greek here is what is called the 'circumstantial' or 'modal' dative, of which neither 'by' nor 'through' conveys the true force in English.*)
- (Comp): Ferrar Fenton gives the text this translation: "Exactly as you were once apathetic about God, but now through their apathy you have received mercy;"

## Romans 11:31

- (A.V.): Even so have these also now not believed, that

through your mercy they also may obtain mercy.

(SNT): so also are they now disobedient to the mercy which is upon you, that there may be mercy on them likewise.

(NNT): so they too have now become disobedient, that they also may obtain mercy through the mercy shown to you.

(JMT): in the same way they at present are disobedient, so that they in turn may enjoy the same mercy as yourselves.

(WNT): so now they also have been disobedient at a time when you are receiving mercy; so that to them too there may now be mercy. (*Notes: "May now be;" other versions omit this second 'now.'*)

(Comp): Ferrar Fenton concludes the thought as follows: "So they now are apathetic, to the benefit of yourselves:"

Romans 11:32

(A.V.): For God hath concluded them all in unbelief, that he might have mercy upon all.

(SNT): For God hath shut up all men in disobedience, that upon all men he might have mercy.—

(NNT): For God delivered up all to disobedience, that he might have mercy upon all.

(JMT): For God has consigned all men to disobedience, that he may have mercy upon all.

(WNT): For God has locked up all in the prison of unbelief, that upon all alike He may have mercy.

(Comp): Conybeare translates the text as follows: "For God has shut up together both Jews and

Gentiles under [the doom of] disobedience, that He might have mercy upon them all."

Ferrar Fenton's translation reads: "For God has included all unbelievers, so that He might show mercy to all."

Romans 11:33

- (A.V.): O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!
- (SNT): O the depth of the riches, and the wisdom, and the knowledge of God! For man hath not searched out his judgments; and his ways are inscrutable.
- (NNT): O the depth of the riches, and of the wisdom, and of the knowledge of God! How unsearchable are his purposes, and his ways past finding out!
- (JMT): What a fathomless wealth lies in the wisdom and knowledge of God! How inscrutable his judgments! How mysterious his methods!
- (WNT): Oh, how inexhaustible are God's resources and God's wisdom and God's knowledge! How impossible it is to search into His decrees or trace His footsteps!
- (Comp): It was Job who has voiced this thought: "I would seek unto God, and unto God would I commit my cause: (9) Which doeth great things and unsearchable; marvellous things without number:" (Job 5:8, 9.)

Romans 11:34

- (A.V.): For who hath known the mind of the Lord? or who hath been his counsellor?

- (SNT): For who hath known the mind of the Lord?  
Or who hath been a counsellor to him?
- (NNT): For "who hath known the mind of the Lord?  
or who hath been made his counsellor?"
- (JMT): *Whoever understood the thoughts of the  
Lord? Who has ever been his counsellor?*
- (WNT): "WHO HAS EVER KNOWN THE MIND OF THE  
LORD, OR SHARED HIS COUNSELS?"
- (Comp): Paul is quoting from Isaiah: "Who hath di-  
rected the Spirit of the LORD, or of *being* his  
counsellor hath taught him? (14) With whom  
took he counsel, and *who* instructed him, and  
taught him in the path of judgment, and  
taught him knowledge, and shewed to him the  
way of understanding?" (Isaiah 40:13, 14.)  
See Concordance to Science and Health with  
Key to the Scriptures, Mary Baker Eddy,  
Appendix B, page 609, Romans 11:34.

## Romans 11:35

- (A.V.): Or who hath first given to him, and it shall  
be recompensed unto him again?
- (SNT): Or who hath first given to him, and then re-  
ceived from him?
- (NNT): or "who first gave to him, and shall receive  
a return?"
- (JMT): *Who has first given to him and has to be re-  
paid?*
- (WNT): "WHO HAS FIRST GIVEN GOD ANYTHING, SO  
AS TO RECEIVE PAYMENT IN RETURN?"
- (Comp): This text is quoted from Job, forty-first chap-  
ter; eleventh verse, which reads as follows:  
"Who hath prevented me, that I should re-

pay him? whatsoever is under the whole heaven is mine."

Romans 11:36

- (A.V.): For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.
- (SNT): Because, all is from him, and all by him, and all through him: to whom be praises and benedictions, for ever and ever: Amen.
- (NNT): For from him, and through him, and to him are all things. To him be the glory forever! Amen.
- (JMT:): All comes from him, all lives by him, all ends in him. Glory to him forever, Amen!
- (WNT): For the universe owes its origin to Him, was created by Him, and has its aim and purpose in Him. To Him be the glory throughout the Ages! Amen.
- (Comp): The 20th Century New Testament gives this translation of the text quoted: "For all things are from him, through him, and for him. And to him be all glory for ever and ever! Amen." See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 11:36.



## CHAPTER XII.

### Romans 12:1

- (A.V.): I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.
- (SNT): I beseech you, therefore, my brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, by a rational service [of him].
- (NNT): I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, well-pleasing to God, which is your spiritual worship;
- (JMT): Well then, my brothers, I appeal to you by all the mercy of God to dedicate your bodies as a living sacrifice, consecrated and acceptable to God; that is your cult, a spiritual rite.
- (WNT): I plead with you therefore, brethren, by the compassions of God, to present all your faculties to Him as a living and holy sacrifice acceptable to Him. This with you will be an act of reasonable worship. (*Notes: "Compassions;" or 'compassion.' The plural may be a Hebraism. The earlier part of this Letter dwells on one after another of God's infinite mercies. "All your faculties;" literally 'your bodies.'*)
- (Comp): Paul seems to have answered David's query: "What shall I render unto the LORD *for* all his benefits toward me?" (Psalm 116:12.) This ritual of sacrifice, so established in the Jewish

thought, had its material foundation and application in the Levitical law. It is recorded in full in the chapters of Leviticus and Numbers. Two of these passages read as follows: "Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock." (Leviticus 1:2.) "And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish:" (Numbers 29:2.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 12:1.

#### Romans 12:2

- (A.V.): And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.
- (SNT): And be not conformed to this world; but be ye transformed, by the renovation of your minds: and discern ye what is the good and acceptable and perfect pleasure of God.
- (NNT): and be not conformed to the fashion of this world, but be transformed by the renewal of your mind, that ye may learn by experience what is the will of God, what is good, and well-pleasing, and perfect.
- (JMT): Instead of being moulded to this world, have your mind renewed, and so be transformed in

nature, able to make out what the will of God is, namely, what is good and acceptable to him and perfect.

(WNT): And do not follow the customs of the present age, but be transformed by the entire renewal of your minds, so that you may learn by experience what God's will is—that will which is good and beautiful and perfect. (*Notes: "Learn by experience;" or 'habitually discriminate.'*)

(Comp): The 20th Century New Testament translates this verse as follows: "Do not conform to the fashion of this world; but be transformed by the complete change that has come over your minds, so that you may discern what God's will is—all that is good, acceptable, and perfect." Conybeare throws still further light upon the text in his freer translation: "And be not conformed to the fashion of this passing world, but be transformed by the renewing of your mind, that by an unerring test you may discern the will of God, even that which is good, and acceptable, and perfect." One of the early laws of Israel seems to have paved the way to Paul's declaration: "I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee." (Exodus 23:29.)

Romans 12:3

(A.V.): For I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to

think; but to think soberly, according as God hath dealt to every man the measure of faith.

(SNT): And, by the grace given to me, I say to you all: Do not carry thoughts, beyond what ye ought to think; but think with modesty, as God hath distributed to each one his measure of faith.

(NNT): For through the grace given to me I warn every one among you, not to think of himself more highly than he ought to think, but to think soberly, according to the measure of faith which God hath imparted to each.

(JMT): In virtue of my office, I tell everyone of your number who is self-important, that he is not to think more of himself than he ought to think; he must take a sane view of himself, corresponding to the degree of faith which God has assigned to each.

(WNT): For through the authority graciously given to me I warn every individual among you not to value himself unduly, but to cultivate sobriety of judgement in accordance with the amount of faith which God has allotted to each one.

*(Notes: "Authority graciously;" literally 'grace.' Paul regarded it as a crowning illustration of the grace (namely the unearned, unmerited kindness) of God that he—the chief of sinners—who had been a persecutor of the saints and a blasphemer, should not only have found forgiveness through Christ but should also have had the work and divine authority of an Apostle entrusted to him. As the result he sometimes, as here, applies the word 'grace' to his Apostleship itself.—Editor. "Not to value himself, etc.;" there is a curious play upon words here, the literal rendering being, 'not to be too high-minded*

*compared with what he ought to be minded, but to give his mind to being sober-minded.')*

- (Comp): The 20th Century New Testament translates this text as follows: "In fulfilment of the charge with which I have been entrusted, I bid every one of you not to think more highly of himself than he ought to think, but to think till he learns to think soberly—in accordance with the measure of faith that God has allotted to each." Paul recalls Solomon's well known words: "*It is not good to eat much honey: so for men to search their own glory is not glory.*" (Proverbs 25:27.) This thought is found again in Ecclesiastes, seventh chapter, sixteenth verse: "Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself?"

Romans 12:4

- (A.V.): For as we have many members in one body, and all members have not the same office;
- (SNT): For as we [severally] have many members in one body, and all those members have not the same functions;
- (NNT): For as in one body we have many members, and the members have not all the same office,
- (JMT): In our one body we have a number of members, and the members have not all the same function;
- (WNT): For just as there are in the one human body many parts, and these parts have not all the same function;
- (Comp): The 20th Century New Testament translates

this text as follows: "For, just as in the human body there is a union of many parts, and each part has its own function."

Again Paul turned to well known metaphors to illustrate his thought. This metaphor of "body" was very familiar to the ancients, and had been passed down by various writers, conveying through its very simplicity the idea of unity so necessary to the order and well-being of tribal life. Paul's use of it in this text must not be confused with his use of it in other Epistles where the Greek influence is felt, in his application of the metaphor to the Church. This will be mentioned later.

#### Romans 12:5

- (A.V.): So we, *being* many, are one body in Christ, and every one members one of another.
- (SNT): so also we, who are [collectively] many persons, are one body in Messiah, and are naturally members of each other.
- (NNT): so we, though many, form one body in Christ, and each of us is a member of it in common with the rest.
- (JMT): so too, for all our numbers, we form one Body in Christ and we are severally members one of another.
- (WNT): so collectively we form one body in Christ, while individually we are linked to one another as its members.
- (Comp): The 20th Century New Testament translates the text as follows: "so we, by our union in Christ, many though we are, form but one

body, and individually we are related one to another as its parts."

## Romans 12:6

- (A.V.): Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;
- (SNT): But we have different gifts, according to the grace given to us. There is that of prophecy, according to the measure of his faith.
- (NNT): Having then gifts which differ according to the grace which hath been bestowed upon us, if we have prophecy, let us prophesy according to the proportion of our faith;
- (JMT): Our talents differ with the grace that is given us; if the talent is that of prophecy, let us employ it in proportion to our faith;
- (WNT): But since we have special gifts which differ in accordance with the diversified work graciously entrusted to us, if it is prophecy, let the prophet speak in exact proportion to his faith; (*Notes: "Work graciously;" literally 'grace.' "In exact, etc.;" let there be no word spoken but from the conviction that God gives it.*)

## Romans 12:7

- (A.V.): Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching;
- (SNT): And there is that of ministration, possessed by one in his ministry. And there is that of a teacher, in his teaching.
- (NNT): or if service, let us attend to the service; he that teacheth, let him attend to teaching;



- (JMT): if it is practical service, let us mind our service; the teacher must mind his teaching,
- (WNT): if it is the gift of administration, let the administrator exercise a sound judgement in his duties. The teacher must do the same in his teaching; (*Notes: "Administration;" or, perhaps, 'deaconship.' But it is by no means certain that either 'bishop' or 'deacon' had acquired its special and limited sense when this Letter was written.*)

Romans 12:8

- (A.V.): Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.
- (SNT): And there is that of a consoler, in his consoling; And that of a giver, with simplicity; And that as a presider, with dexterity: And of a sympathizer, with cheerfulness. (*Notes: "Giver;" or, distributor. "Presider;" or, as the Syriac gives, standing at the head.*)
- (NNT): or he that exhorteth, to exhortation; he that giveth, let him do it with liberality; he that presideth over others, with diligence; he that doeth deeds of mercy, with cheerfulness.
- (JMT): the speaker his words of counsel; the contributor must be liberal, the superintendent must be in earnest, the sick visitor must be cheerful.
- (WNT): and, he who exhorts others, in his exhortation. He who gives should be liberal; he who is in authority should be energetic and alert;

and he who succours the afflicted should do it cheerfully.

- (Comp): In 1450 B. C. the Jews accepted a ruling called the "year of release" which occurred every seven years. During this period true love and charity were emphasized and exercised among the tribes. This is recorded in Deuteronomy, fifteenth chapter, seventh verse: "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:"

Romans 12:9

- (A.V.): *Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.*
- (SNT): Let not your love be guileful: but be haters of evil things, and adherers to good things.
- (NNT): Let your love be unfeigned. Abhor that which is evil, cleave to that which is good.
- (JMT): Let your love be a real thing, with a loathing for evil and a bent for what is good.
- (WNT): Let your love be perfectly sincere. Regard with horror what is evil; cling to what is right.
- (Comp): David and Amos plead much the same way to their generation. We find their utterances in the thirty-fourth Psalm, fourteenth verse: "Depart from evil, and do good; seek peace, and pursue it." Amos, fifth chapter, fifteenth

verse: "Hate the evil, and love the good, and establish judgment in the gate:"

Romans 12:10

- (A.V.): *Be kindly affectioned one to another with brotherly love; in honour preferring one another.*
- (SNT): Be affectionate to your brethren; and love one another. Be foremost in honoring one another.
- (NNT): In brotherly love, be affectionate to one another; in honor, give each other the preference.
- (JMT): Put affection into your love for the brotherhood; be forward to honour one another;
- (WNT): As for brotherly love, be affectionate to one another; in matters of worldly honour, yield to one another.
- (Comp): Paul seems to have combined two Old Testament appeals in this text. The first was David's allusion to unity which has been directly traced to Abraham's parting speech with Lot. This text reads as follows: "Behold, how good and how pleasant *it is* for brethren to dwell together in unity!" (Psalm 133:1.) "*Is not the whole land before thee? separate thyself, I pray thee, from me: if thou will take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.*" (Genesis 13:9.)

Romans 12:11

- (A.V.): Not slothful in business; fervent in spirit; serving the Lord;

- (SNT): Be active; and not slothful. Be fervent in spirit. Be laborers for our Lord.
- (NNT): Be not backward in zeal; be fervent in spirit; serving the Lord.
- (JMT): never let your zeal flag; maintain the spiritual glow; serve the Lord;
- (WNT): Do not be indolent when zeal is required. Be thoroughly warm-hearted,
- (Comp): Ferrar Fenton translates this text as follows:  
"serving the Lord with energetic spirit, not idly-busy; rejoicing with hope;"  
The Jews laid greater emphasis upon that apt illustration of Solomon's, concerning the ant and its activity, than we can appreciate today. It is quoted here as relevant to Paul's appeal: "Go to the ant, thou sluggard; consider her ways, and be wise: (7) Which having no guide, overseer, or ruler, (8) Provideth her meat in the summer, *and* gathereth her food in the harvest. (9) How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? (10) *Yet* a little sleep, a little slumber, a little folding of the hands to sleep: (11) So shall thy poverty come as one that travelleth, and thy want as an armed man." (Proverbs 6:6-11.)

## Romans 12:12

- (A.V.): Rejoicing in hope; patient in tribulation; continuing instant in prayer;
- (SNT): Be joyful in your hope. Be patient under your afflictions. Be persevering in prayer.

- (NNT): Rejoice in hope; be patient in affliction; persevere in prayer.
- (JMT): let your hope be a joy to you; be stedfast in trouble, attend to prayer,
- (WNT): the Lord's own servants, full of joyful hope, patient under persecution, earnest and persistent in prayer. (*Notes: "The Lord's own servants;" other versions 'servants (or slaves) of opportunity.'*)
- (Comp): the word "instant" is Tyndale's translation for a Greek term which conveys the sense of "urgently".

Romans 12:13

- (A.V.): Distributing to the necessity of saints; given to hospitality.
- (SNT): Be communicators to the wants of the saints. Be kind to strangers.
- (NNT): Relieve the wants of the holy; be given to hospitality.
- (JMT): contribute to needy saints, make a practice of hospitality.
- (WNT): Relieve the necessities of God's people; always practice hospitality.
- (Comp): The term "hospitality" which Paul used in this text comes from a Greek source and literally means "love of strangers". No custom in the history of Israel has meant quite so much to the Jews, has been so vital and energizing for good, as this practice of hospitality. It was apparent from the experience of Abraham and Lot, that a stranger might be "an angel of the Lord". For three days the

stranger was accorded every privilege, was virtually the master of the house. The Christians perceived a high import in this practice, eagerly took it up, receiving fellow students, preachers and apostles from all parts of the world. It was by virtue of this custom that Christianity was spread. When, later, their hospitality was abused, letters of recommendation became necessary, and in that way the practice of exercising practical love was kept alive, and that vital and real service which brings its own reward was perpetuated for the centuries to come.

Romans 12:14

- (A.V.): Bless them which persecute you: bless, and curse not.
- (SNT): Bless your persecutors: bless, and curse not.
- (NNT): Bless those who persecute you; bless, and curse not.
- (JMT): Bless those who make a practice of persecuting you; bless them instead of cursing them.
- (WNT): Invoke blessings on your persecutors—blessings, not curses.
- (Comp): This is the first instance wherein Paul has quoted Jesus. At the time he was writing this Epistle (A. D. 60) what is now called the "Sermon on the Mount" had become a veritable "platform" for the Christians.

Romans 12:15

- (A.V.): Rejoice with them that do rejoice, and weep with them that weep.

- (SNT): Rejoice with them who rejoice: and weep with them who weep.
- (NNT): Rejoice with those who rejoice; weep with those who weep.
- (JMT): Rejoice with those who rejoice, and weep with those who weep.
- (WNT): Rejoice with those who rejoice; weep with those who weep.
- (Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 12:15.

Romans 12:16

- (A.V.): *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.
- (SNT): What estimation ye make of yourselves, [make] also of your brethren. And indulge not high thoughts; but unite yourselves with the lowly minded. And be not wise in your own estimation.
- (NNT): Be of one mind among yourselves. Set not your minds on high things, but content yourselves with what is humble. Be not wise in your own conceits.
- (JMT): Keep in harmony with one another; instead of being ambitious, associate with humble folk; *never be self-conceited*.
- (WNT): Have full sympathy with one another. Do not give your mind to high things, but let humble ways content you. DO NOT BE WISE



IN YOUR OWN CONCEITS. (*Notes: "Let humble ways, etc.;" or 'associate freely with humble brethren.'*)

- (Comp): Ferrar Fenton gives the text this translation: "Be like-minded towards one another. Do not aspire to dominate, but associate with the lowly. Avoid becoming haughty by isolation." Conybeare translates it as follows: "Be of one mind amongst yourselves. Set not your heart on high things, but suffer yourselves to be borne along with the lowly. Be not wise in your own conceits." Paul has combined two Old Testament passages in this text: "LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me." (Psalm 131:1.) And: "Be not wise in thine own eyes: fear the LORD, and depart from evil." (Proverbs 3:7.)

Romans 12:17

- (A.V.): Recompense to no man evil for evil. Provide things honest in the sight of all men.
- (SNT): And repay to no man evil for evil: but let it be your study to do good, before all men.
- (NNT): Render to no one evil for evil; have regard to what is honorable in the sight of all men.
- (JMT): Never pay back evil for evil to anyone; *aim to be above reproach in the eyes of all;*
- (WNT): Pay back to no man evil for evil. TAKE THOUGHT FOR WHAT IS RIGHT AND SEEMLY IN EVERY ONE'S ESTEEM.
- (Comp): This text is a reference to Solomon's words:

"Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee."  
(Proverbs 20:22.)

Romans 12:18

- (A.V.): If it be possible, as much as lieth in you, live peaceably with all men.
- (SNT): And if possible, so far as it dependeth on you, live in peace with every man.
- (NNT): If it be possible, as far as dependeth on you, be at peace with all men.
- (JMT): be at peace with all men, if possible, so far as that depends on you.
- (WNT): If you can, so far as it depends on you, live at peace with all the world.
- (Comp): The 20th Century New Testament translates this text as follows: "If it is possible, as far as rests with you, live peaceably with every one."

Romans 12:19

- (A.V.): Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.
- (SNT): And be ye not avengers of yourselves, my beloved; but give place to wrath. For it is written: If thou dost not execute judgment for thyself, I will execute judgment for thee, saith God.
- (NNT): Dearly beloved, avenge not yourselves, but rather make room for wrath; for it is writ-

ten, "Vengeance is mine; I will repay, saith the Lord." (Notes: "Make room for wrath;" that is, leave wrath to God.)

(JMT): Never revenge yourselves, beloved, but let the Wrath of God have its way; for it is written, *Vengeance is mine, I will exact a requital*—the Lord has said it.

(WNT): Do not be revengeful, my dear friends, but give way before anger; for it is written, "‘REVENGE BELONGS TO ME: I WILL PAY BACK,’ says the Lord." (Notes: "Anger;" literally 'the anger,' of your opponent. Or 'leave room for the anger' of God, so that He may punish.—Editor.)

(Comp): The earliest record of this great rule for human conduct is found in Leviticus, nineteenth chapter, eighteenth verse: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD." This text is quoted, though not verbatim, from Deuteronomy, thirty-second chapter, thirty-fifth verse: "To me *belongeth* vengeance, and recompence;"

Solomon reiterated the thought: "Say not, I will do so to him as he hath done to me: I will render to the man according to his work." (Proverbs 24:29.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 12:19.

## Romans 12:20

- (A.V.): Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.
- (SNT): And if thy adversary be hungry, feed him: and if he be thirsty, give him drink. For if thou doest these things to him, thou wilt heap coals of fire on his head.
- (NNT): Therefore, "if thy enemy hunger, feed him; if he thirst, give him drink. For in so doing thou wilt heap coals of fire on his head."
- (JMT): No, *if your enemy is hungry, feed him, if he is thirsty, give him drink; for in this way you will make him feel a burning sense of shame.*
- (WNT): On the contrary, therefore, IF YOUR ENEMY IS HUNGRY, GIVE HIM FOOD; IF HE IS THIRSTY, QUENCH HIS THIRST. FOR BY DOING THIS YOU WILL BE HEAPING BURNING COALS UPON HIS HEAD.
- (Comp): Fifteen hundred years before, this command had been voiced: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. (5) If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." (Exodus 23:4, 5.)  
This text is quoted from Proverbs, twenty-fifth chapter, twenty-first and twenty-second verses: "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: (22) For thou shalt heap

coals of fire upon his head, and the LORD shall reward thee."

Romans 12:21

- (A.V.): Be not overcome of evil, but overcome evil with good.
- (SNT): Be ye not overcome by evil; but overcome evil with good.
- (NNT): Be not overcome by evil, but overcome evil with good.
- (JMT): Do not let evil get the better of you; get the better of evil by doing good.
- (WNT): Do not be overcome by evil, but overcome the evil with goodness.
- (Comp): Ferrar Fenton translates this text as follows:  
"Do not be conquered under evil, but vanquish evil by doing good."  
See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 12:21.



## CHAPTER XIII.

### Romans 13:1

- (A.V.): Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.
- (SNT): Let every soul be subject to the authorities of magistracy. For there is no authority which is not from God: and the authorities which exist, are established by God. (*Notes: "Established;" or, as the Syriac gives, commanded.*)
- (NNT): Let every one submit to the authorities that are over him; for there is no authority which is not from God: and the authorities which exist have been ordained by God.
- (JMT): Every subject must obey the government-authorities, for no authority exists apart from God; the existing authorities have been constituted by God.
- (WNT): Let every individual be obedient to those who rule over him; for no one is a ruler except by God's permission, and our present rulers have had their rank and power assigned to them by Him.
- (Comp): Rotherham gives this text the following translation: "Let||every soul|| |unto protecting authorities|be in subjection; For there is no authority save by God,||And they that are in being||have |by God| been arranged,—"  
Notwithstanding the impression which history has left concerning the persecution of the early church, Paul consistently translated all



governmental activity in terms of Principle. It must be remembered that political persecution of the Christians had not yet begun at the period during which this epistle was written. It was only natural that Paul should lift his students to higher attainments through the demand for an obedience normal to their own plane of thinking. Paul's own experiences up to that time, supported the stand he took in insisting that these officials and their activities should be rightly received and accepted by the primitive Christians as the operation of Principle. Paul had been frequently saved from violence by timely interference of these same officials.

One is reminded of the words which Solomon wrote about ten centuries before: "By me kings reign and princes decree justice. (16) By me princes rule, and nobles, *even* all the judges of the earth." (Proverbs 8:15-16.) Daniel also voiced this thought: "Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: (21) And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:" (Daniel 2:20-21.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 13:1.

Romans 13:2

(A.V.): Whosoever therefore resisteth the power, re-

sisteth the ordinance of God: and they that resist shall receive to themselves damnation.

(SNT): He therefore who opposeth the authority, opposeth the establishment of God; and they who oppose them, shall receive judgment.

(NNT): He therefore that setteth himself against the authority resisteth what God hath ordained; and they who resist will bring upon themselves judgment.

(JMT): Hence anyone who resists authority is opposing the divine order, and the opposition will bring judgment on themselves.

(WNT): Therefore the man who rebels against his ruler is resisting God's will; and those who thus resist will bring punishment upon themselves.

(Comp): Rotherham translates this text as follows:  
 "So that||he who rangeth himself against the authority|| |Against the arrangement of God| opposeth himself, And||they who oppose|| shall unto themselves| a sentence of judgment|receive."

One illustration of this thought is found in the twenty-seventh chapter of Jeremiah, referring to the reign of Nebuchadnezzar. The eighth verse of this chapter reads as follows: "And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine,

and with the pestilence, until I have consumed them by his hand."

Romans 13:3

- (A.V.): For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:
- (SNT): For judges are not a terror to good deeds, but to evil deeds. Wouldst thou then not be afraid of the authority? Do good, and thou shalt have praise from it.
- (NNT): For rulers are not a terror to good works, but to the evil. Wouldst thou then not be afraid of the government? Do that which is good, and thou wilt have praise from it;
- (JMT): Magistrates are no terror to an honest man, though they are to a bad man. If you want to avoid being alarmed at the government-authorities, lead an honest life and you will be commended for it;
- (WNT): For judges and magistrates are to be feared not by right-doers but by wrong-doers. You desire—do you not?—to have no reason to fear your ruler. Well, do the thing that is right, and then he will commend you.
- (Comp): Conybeare translates the text as follows: "For the magistrate is not terrible to good works, but to evil. Wilt thou be fearless of his authority? do what is good, and thou shalt have its praise." Agreeing with this text, the Mosaic law reads: "If there be a controversy between men, and they come unto

judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked." (Deuteronomy 25:1.)

Four hundred years later Solomon declared: "The king's favour *is* toward a wise servant: but his wrath is *against* him that causeth shame." (Proverbs 14:35.)

Romans 13:4

- (A.V.): For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.
- (SNT): For he is the minister of God; but it is to thee for good. But if thou doest evil, be afraid; for he is not girded with the sword in vain; for he is a minister of God, and an avenger of wrath to them that do evil things.
- (NNT): for the ruler is God's servant to thee for good. But if thou doest evil, be afraid; for he beareth not the sword in vain; for he is God's servant, an avenger to inflict wrath upon him that doeth evil.
- (JMT): the magistrate is God's servant for your benefit. But if you do wrong, you may well be alarmed; a magistrate does not wield the power of the sword for nothing, he is God's servant for the infliction of divine vengeance upon evil-doers.
- (WNT): For he is God's servant for your benefit. But if you do what is wrong, be afraid. He does not wear the sword to no purpose: he is God's

servant—an administrator to inflict punishment upon evil-doers.

- (Comp): David made a similar plea to "the congregation," concerning the mission of one of these "ministers of God", when he repeated the words he had heard: "But God said unto me, Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed blood. (6) And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father." (I Chronicles 28:3, 6.)

The criterion for judgment was established by Jehoshaphat in these words: "And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the judgment." (II Chronicles 19: 6.) The Queen of Sheba's admiration for Solomon's justice was expressed in characteristic fashion when she beheld the results among his people. "Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice." (1 Kings 10:9.)

#### Romans 13:5

- (A.V.): Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.
- (SNT): And therefore, it is necessary for us to be obedient, not only on account of wrath, but likewise on account of our consciences.

- (NNT): It is necessary therefore to submit, not only because of the wrath, but also for your conscience' sake.
- (JMT): You must be obedient, therefore, not only to avoid the divine vengeance but as a matter of conscience,
- (WNT): We must obey therefore, not only in order to escape punishment, but also for conscience' sake.
- (Comp): The age-long contempt of the Jews for secular or state authority, early made itself felt among the Christians. These groups were impatient with, and intolerant of, the governmental regime. They had glimpsed somewhat the superior demands of Truth and its real law and order of operation, and could see no use in supporting the Gentile's effort to maintain a lesser degree of righteous government expressed in the magnificent Roman law of their day. Had both groups perceived the metaphysical idea of government, which Paul was urging upon them, past and present history would present records of demonstration rather than persecution. In Ecclesiastes, eighth chapter, second verse, we read: "*I counsel thee to keep the king's commandment, and that in regard of the oath of God.*"

## Romans 13:6

- (A.V.): For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.
- (SNT): For this cause also ye pay tribute money; for



they are the ministers of God, established for these same objects.

(NNT): For the same reason pay tribute also; for they are ministers of God, attending continually to this very business.

(JMT): for the same reason as you pay taxes—since magistrates are God's officers, bent upon the maintenance of order and authority.

(WNT): Why, this is really the reason you pay taxes; for tax-gatherers are ministers of God, devoting their energies to this very work. (*Notes: "Taxes;" not tribute. Rome, the imperial city, received tribute, but paid none. "Tax-gatherers;" this word is not expressed in the Greek, but must be understood.*)

(Comp): The great question of paying "tribute money", or tax to the Roman government, was the main point of contention between the Jews and the government. It meant more than the mere giving of money, which was so sorely needed for the maintenance of the great Temple,—it really implied the recognition and preeminence of secular regime. The Christians trod the same path, however, and stumbled over the same "rock of offense"; so they felt the same lash which had whipped itself out, curled and wrapped itself around the Jews.

Romans 13:7

(A.V.): Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.



- (SNT): Render therefore to every one, as is due to him; tribute-money, to whom tribute-money; and excise, to whom excise; and fear, to whom fear; and honor, to whom honor.—
- (NNT): Render to all what is due to them; tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor.
- (JMT): Pay them all their respective dues, tribute to one, taxes to another, respect to this man, honour to that.
- (WNT): Pay promptly to all men what is due to them: taxes to those to whom taxes are due, toll to those to whom toll is due, respect to those to whom respect is due, honour to those to whom honour is due. (*Notes: "Promptly;" or 'punctually.'*)
- (Comp): In the lines "custom to whom custom, fear to whom fear" we find a pun which Paul and his co-workers must have enjoyed immensely. By the substitution of a letter the Greek word here rendered "custom" becomes in the Greek "fear"; now "fear", or undue respect and homage, was an additional demand frequently made upon the victim by these collectors of tribute, or "publicans", as they were called. So the pun came into play.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 13:7.

## Romans 13:8

- (A.V.): Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
- (SNT): And owe nothing to anyone; but to love one another. For he that loveth his neighbor, hath fulfilled the law.
- (NNT): Owe no one anything but brotherly love; for he that loveth others hath fulfilled the Law.
- (JMT): Be in debt to no man—apart from the debt of love one to another. He who loves his fellow-man has fulfilled the law.
- (WNT): Owe nothing to anyone except mutual love; for he who loves his fellow man has satisfied the demands of Law. (*Notes: "Mutual love;" a debt from which we can never be free.—Editor.*)
- (Comp): Rotherham translates this text as follows:  
 ||"Nothing to any||be owing—save to be loving|one another|; For||he that loveth his neighbor||hath given to||law||its fulfilment."  
 Solomon wrote of this law of love: "Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it*."  
 (Proverbs 3:27.)

Paul's warning concerning debt gave also the keynote to its solution; for there was a crying need for some way out of that bondage, a bondage which had long been enforced and supported by the laws of Rome as well as those of the Sanhedrin.

See Concordance to Miscellaneous Writings and Works Other than Science and Health,

Mary Baker Eddy, Appendix B, page 1102,  
Romans 13:8.

Romans 13:9

- (A.V.): For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.
- (SNT): For this likewise, which it saith: Thou shalt not kill; nor commit adultery; nor steal; nor covet; and if there is any other commandment, it is completed in this sentence: Thou shalt love thy neighbor as thyself.
- (NNT): For these, "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet," and every other commandment, are summed up in this precept, "Thou shalt love thy neighbor as thyself."
- (JMT): *You must not commit adultery, you must not kill, you must not steal, you must not covet—these and any other command are summed up in a single word, You must love your neighbour as yourself.*
- (WNT): For the precepts, "THOU SHALT NOT COMMIT ADULTERY," "THOU SHALT DO NO MURDER," "THOU SHALT NOT STEAL," "THOU SHALT NOT COVET", and all other precepts, are summed up in this one command, "THOU SHALT LOVE THY FELLOW MAN AS MUCH AS THOU LOVEST THYSELF".

(Comp): The first five commandments which Paul quoted are found in Exodus, twentieth chapter, thirteenth to seventeenth verses inclusive, which read as follows: "Thou shalt not kill. (14) Thou shalt not commit adultery. (15) Thou shalt not steal. (16) Thou shalt not bear false witness against thy neighbour. (17) Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

The last commandment mentioned in this text is found in Leviticus, nineteenth chapter, eighteenth verse, and reads as follows: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD."

Romans 13:10

- (A.V.): Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.
- (SNT): Love doeth no evil to one's neighbor; because love is the fulfillment of the law.—
- (NNT): Love worketh no ill to one's neighbor; therefore love is the fulfilling of the Law.
- (JMT): Love never wrongs a neighbour; that is why love is the fulfilment of the law.
- (WNT): Love avoids doing any wrong to one's fellow man, and is therefore complete obedience to Law.
- (Comp): Rotherham translates this text as follows:  
 ||"Love||unto one's|neighbour worketh not

|ill|; |Law's fulness|therefore is||Love.||"

The 20th Century New Testament gives this translation to the text: "Love never wrongs a neighbour. Therefore Love fully satisfies the law."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 13:10.

### Romans 13:11

- (A.V.): And that, knowing the time, that now *it* is high time to awake out of sleep: for now is our salvation nearer than when we believed.
- (SNT): And this also know ye, that it is the time and the hour, that we should henceforth be awake from our sleep. For now our life hath come nearer to us, than when we believed. (*Notes: "Life;" or, salvation.*)
- (NNT): And this, since we know the time, that it is already high time for us to awake out of sleep; for now is our salvation nearer than when we became believers.
- (JMT): And then you know what this Crisis means, you know it is high time to waken up; for Salvation is nearer to us now than when we first believed.
- (WNT): Carry out these injunctions because you know the critical period at which we are living, and that it is now high time to rouse yourselves from sleep; for salvation is now nearer to us than when we first became believers. (*Notes: "To rouse yourselves;" briskly and sharply; not after the fashion of the sluggard.*)

(Comp): Proverbs, twenty-sixth chapter, fourteenth verse, to which Weymouth makes reference in this verse, reads as follows: "*As the door turneth upon his hinges, so doth the slothful upon his bed.*" The 20th Century New Testament translates the text as follows: "This I say, because you know the crisis that we have reached, for the time has already come for you to rouse yourselves from sleep; our Salvation is nearer now than when we accepted the Faith."

Romans 13:12

- (A.V.): The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.
- (SNT): The night now passeth away, and the day draweth near. Let us therefore cast from us the works of darkness; and let us put on the armor of light.
- (NNT): The night is far spent, the day is at hand; let us then throw off the works of darkness, and put on the armor of light.
- (JMT): It is far on in the night, the day is almost here; so let us drop the deeds of darkness and put on the armour of the light;
- (WNT): The night is far advanced, and day is about to dawn. We must therefore lay aside the deeds of darkness, and clothe ourselves with the armour of Light.
- (Comp): The 20th Century New Testament translates the text as follows: "The night is almost gone; the day is near. Therefore let us have

done with the deeds of Darkness, and arm ourselves with the weapons of Light." Paul is referring to the thought Solomon voiced in his famous song: "Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether." (Song of Solomon 2:17.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 13:12.

Romans 13:13

- (A.V.): Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.
- (SNT): And let us walk decorously, as in daylight; not in merriment, nor in drunkenness, nor in impurity of the bed, nor in envy and strife.
- (NNT): Let us walk becomingly, as in the day; not in revelling and drunkenness, not in lewdness and wantonness, not in strife and envy;
- (JMT): let us live decorously as in the open light of day—no revelry or bouts of drinking, no debauchery or sensuality, no quarrelling or jealousy.
- (WNT): Living as we do in broad daylight, let us conduct ourselves becomingly, not indulging in revelry and drunkenness, nor in lust and debauchery, nor in quarrelling and jealousy.
- (Comp): In this text a partial reference is made to Proverbs, twenty-third chapter, twentieth



verse: "Be not among winebibbers; among riotous eaters of flesh:"

Romans 13:14

- (A.V.): But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.
- (SNT): But clothe yourselves with our Lord Jesus Messiah: and be not thoughtful about your flesh, for the indulgence of appetites.
- (NNT): but clothe yourselves with the Lord Jesus Christ, and think not about satisfying the lusts of the flesh.
- (JMT): No, put on the character of the Lord Jesus Christ, and never think how to gratify the cravings of the flesh.
- (WNT): On the contrary, clothe yourselves with the Lord Jesus Christ, and make no provision for gratifying your earthly cravings.
- (Comp): The 20th Century New Testament translates the text as follows: "No! Arm yourselves with the spirit of the Lord Jesus Christ, and spend no thought on your earthly nature, to satisfy its cravings." It was Isaiah who wrote: "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels." (Isaiah 61:10.)

## CHAPTER XIV.

### Romans 14:1

- (A.V.): Him that is weak in the faith receive ye, *but* not to doubtful disputations.
- (SNT): To him who is feeble in the faith, reach forth the hand. And be not divided in your thoughts.
- (NNT): Him that is weak in his faith receive with kindness, and not to pass judgment on his thoughts.
- (JMT): Welcome a man of weak faith, but not for the purpose of passing judgment on his scruples.
- (WNT): I now pass to another subject. Receive as a friend a man whose faith is weak, but not for the purpose of deciding mere matters of opinion. (*Notes: "Mere matters of opinion;" literally 'thoughts.'*)
- (Comp): Ferrar Fenton translates the text as follows: "And help the feeble in faith, not perplexing with discussions."

The Greek term translated here as "disputations" does not imply any other sense than simply that of "discussion". During the Sixteenth Century the term "disputations", likewise, conveyed that sense. Paul had ample support from Isaiah for his plea to the Roman Christians expressed in this text: "Strengthen ye the weak hands, and confirm the feeble knees." (Isaiah 35:3.) And: "A bruised reed shall he not break, and the smok-

ing flax shall he not quench: he shall bring forth judgment unto truth." (Isaiah 42:3.)

These Christians were equally well acquainted with the standard of righteousness which Ezekiel had established in his day: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." (Ezekiel 34:4.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 14:1.

#### Romans 14:2

- (A.V.): For one believeth that he may eat all things: another, who is weak, eateth herbs.
- (SNT): For one man believeth, that he may eat everything: and he that is feeble, eateth herbs.
- (NNT): One man hath faith to eat every kind of food; another, who is weak, eateth herbs only.
- (JMT): While one man has enough confidence to eat any food, the man of weak faith only eats vegetables.
- (WNT): One man's faith allows him to eat anything, while a man of weaker faith eats nothing but vegetables.
- (Comp): The Levitical law forbidding the eating of meat which had been offered to "Idols",—and for centuries imposed,—made itself felt in the early steps of the Jewish converts. Those who

had not attained the spiritual concept of good—the dawning of which had been inspired by Jesus' demonstration of the loaves and fishes—were thrown back upon the concession of vegetarianism without even the right concept of that question. True, these Christians supported their claims and justified their concession by Daniel's experience, found in the first chapter of Daniel, eleventh to fifteenth verses: "Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, (12) Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. (13) Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. (14) So he consented to them in this matter, and proved them ten days. (15) And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat."

Romans 14:3

- (A.V.): Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.
- (SNT): And he that eateth, should not despise him that eateth not; and he that eateth not, should not judge him that eateth, for God hath received him.
- (NNT): Let not him who eateth, despise him that

eateth not; and let not him who eateth not, judge him that eateth; for God hath received him.

(JMT): The eater must not look down upon the non-eater, and the non-eater must not criticize the eater, for God has welcomed him.

(WNT): Let not him who eats certain food look down upon him who abstains from it, nor him who abstains from it find fault with him who eats it; for God has received both of them.

(Comp): Conybeare translates the last clause of the text as follows: "for God hath received him unto Himself."

#### Romans 14:4

(A.V.): Who art thou that thou judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

(SNT): Who art thou, that thou judgest a servant not thine; and who, if he standeth, he standeth to his Lord; and if he falleth, he falleth to his Lord? But he will assuredly stand; for his Lord hath power to establish him.

(NNT): Who art thou that judgest the servant of another? To his own lord he standeth or falleth; and he shall be made to stand; for the Lord is able to make him stand.

(JMT): Who are you to criticise the servant of Another? It is for his Master to say whether he stands or falls; and stand he will, for the Master has power to make him stand.

(WNT): Who are you that you should find fault with

the servant of another? Whether he stands or falls is a matter which concerns his own master. But stand he will; for the Master can give him power to stand. (Notes:

*"Whether he stands or falls;" in his too great scrupulousness (as you who eat may suppose), or his too little (as the abstainer may judge). Retaining the metaphor we might substitute for these words 'his uprightness or lack of uprightness.'—Editor.)*

(Comp): Ferrar Fenton translates this text as follows: "Who are you reproving another man's servant? To his own master he shall stand or fall; and he will stand, for the Lord is able to support him."

The 20th Century New Testament translates the text as follows: "Who are you, that you should pass judgment on the servant of another? His standing or falling concerns his own master. And stand he will, for his Master can enable him to stand."

#### Romans 14:5

(A.V.): One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

(SNT): One man discriminateth between days; and another judgeth all days alike. But let every one be sure, in regard to his knowledge.

(NNT): One man esteemeth one day above another; another esteemeth every day alike: let each one be fully persuaded in his own mind.

(JMT): Then again, this man rates one day above another, while that man rates all days alike.

Well, everyone must be convinced in his own mind;

(WNT): One man esteems one day more highly than another; another esteems all days alike. Let every one be thoroughly convinced in his own mind.

(Comp): The question of the Feast days and Jewish Sabbath also come up to create dissension in the early church, and as usual Paul directed their thought to the spiritual concept as the common ground upon which all could live in perfect accord with one another.

Romans 14:6

(A.V.): He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

(SNT): He that esteemeth a day, esteemeth [it] for his Lord: and he that esteemeth not a day, for his Lord, he doth not esteem [it]. And he that eateth, eateth to his Lord, and giveth thanks to God: and he that eateth not, to his Lord he eateth not, and giveth thanks to God.

(NNT): He that regardeth the day, regardeth it to the Lord; and he that regardeth not the day, to the Lord he doth not regard it. And he that eateth, eateth to the Lord, for he giveth thanks to God; and he that doth not eat, to the Lord he doth not eat, and giveth thanks to God.



- (JMT): the man who values a particular day does so to the Lord. The eater eats to the Lord, since he thanks God for his food; the non-eater abstains to the Lord, and he too thanks God.
- (WNT): He who regards the day as sacred, so regards it for the Master's sake; and he who eats certain food eats it for the Master's sake, for he gives thanks to God; and he who refrains from eating it refrains for the Master's sake, and he also gives thanks to God.
- (Comp): Ferrar Fenton translates this text as follows: "He who regards the day, regards it as from the Lord. And the eater eats to the Lord, for he gives thanks to God; and the abstainer abstains for the Lord, and yet gives God thanks."

Romans 14:7

- (A.V.): For none of us liveth to himself, and no man dieth to himself.
- (SNT): For there is not one of us, who liveth for himself; and there is not one, who dieth for himself.
- (NNT): For none of us liveth to himself, and no one dieth to himself.
- (JMT): For none of us lives to himself, and none of us dies to himself;
- (WNT): For not one of us lives to himself, and not one dies to himself.

Romans 14:8

- (A.V.): For whether we live, we live unto the Lord; and whether we die, we die unto the Lord:

whether we live therefore, or die, we are the Lord's.

(SNT): Because, if we live, to our Lord it is we live; or if we die, to our Lord it is we die. Whether we live, therefore, or whether we die, we are our Lord's.

(NNT): For if we live, we live to the Lord; and if we die, we die to the Lord. Whether then we live or die, we are the Lord's.

(JMT): if we live, we live to the Lord, and if we die, we die to the Lord. Thus we are the Lord's whether we live or die;

(WNT): If we live, we live to the Lord; if we die, we die to the Lord. So whether we live or die, we belong to the Lord.

Romans 14:9

(A.V.): For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

(SNT): Moreover, for this cause Messiah died, and revived, and arose; that he might be Lord of the dead and of the living.

(NNT): For to this end Christ died and lived again, that he might be Lord both of the dead and the living.

(JMT): it was for this that Christ died and rose and came to life, to be Lord both of the dead and of the living.

(WNT): For this was the purpose of Christ's dying and coming to life—namely that He might be Lord both of the dead and the living.

(Comp): The 20th Century New Testament translates

this text as follows: "The very purpose for which Christ died and came back to life was this—that he might be Lord over both the dead and the living."

Romans 14:10

- (A.V.): But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ.
- (SNT): But thou, why dost thou judge thy brother? or, why dost thou despise thy brother? For we must all stand before the judgment seat of Messiah,
- (NNT): But thou, why dost thou judge thy brother? And thou, too, why dost thou despise thy brother? For we shall all stand before the judgment-seat of God.
- (JMT): So why do you criticise your brother? And you, why do you look down upon your brother? All of us have to stand before the tribunal of God—
- (WNT): But you, why do you find fault with your brother? Or you, why do you look down upon your brother? We shall all stand before God to be judged;
- (Comp): Rotherham gives the verse this translation: "But ||thou|| why dost thou judge thy brother? Aye! ||and thou|| why dost thou despise thy brother? For ||all of us|| shall present ourselves unto the judgment seat of God;"

Some scholars believe this statement to be a

reference to Ezekiel, twelfth chapter, fourteenth verse: "And I will scatter toward every wind all that *are* about him to help him, and all his bands; and I will draw out the sword after them."

## Romans 14:11

(A.V.): For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

(SNT): as it is written: *As I live*, saith the Lord, to me every knee shall bow; and to me every tongue shall give praise.

(NNT): For it is written, "*As I live*, saith the Lord, to me every knee shall bow, and every tongue shall give praise to God."

(JMT): for it is written, *As I live*, saith the Lord, every knee shall bend before me, every tongue shall offer praise to God.

(WNT): for it is written, "'As I LIVE,' says the Lord, 'TO ME EVERY KNEE SHALL BOW, AND EVERY TONGUE SHALL MAKE CONFESSION TO GOD'."

(Comp): This quotation from Isaiah is not verbatim, but seems to have been taken from memory. "I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." (Isaiah 45:23.)

## Romans 14:12

(A.V.): So then every one of us shall give account of himself to God.

(SNT): So then, every one of us must give account of himself to God.—

(NNT): So then every one of us will give account of himself to God.

(JMT): Each one of us then will have to answer for himself to God.

(WNT): So we see that every one of us will give account of himself to God.

Romans 14:13

(A.V.): Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

(SNT): Henceforth, judge ye not one another; but rather, judge ye this, that thou erect not a stumbling-block for thy brother.

(NNT): Let us then no longer judge one another; but let this rather be your judgment, not to put a stumbling-block, or an occasion to fall, in a brother's way.

(JMT): So let us stop criticising one another; rather make up your mind never to put any stumbling-block or hindrance in your brother's way.

(WNT): Therefore let us no longer judge one another; but, instead of that, you should come to this judgement—that we must not put a stumblingblock in our brother's path, nor anything to trip him up.

(Comp): The 20th Century New Testament translates this text as follows: "Let us, then, cease to judge one another. Rather let this be your resolve—never to place a stumbling-block or an obstacle in a Brother's way."

## · Romans 14:14

- (A.V.): I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.
- (SNT): I know, indeed, and am persuaded by the Lord Jesus, that there is nothing which is unclean in itself; but to him who thinketh any thing to be unclean, to him only it is defiled.
- (NNT): I know, and am persuaded in the Lord Jesus, that nothing is unclean in itself; but to him that accounteth anything to be unclean, to him it is unclean.
- (JMT): I know, I am certain in the Lord Jesus, that nothing is in itself unclean; only, anything is unclean for a man who considers it unclean.
- (WNT): As one who lives in union with the Lord Jesus, I know and am certain that in its own nature no food is 'impure'; but if people regard any food as impure, to them it is.
- (Comp): Ferrar Fenton gives the text this translation: "I know, and was convinced by the Lord Jesus, that nothing is essentially defiled, except to those who think it is defiled—to them it is defiled."

The word translated here as "unclean" conveys in the Greek the sense of "common", which means "that which is not sacred, or spiritual".

It was Moses who first voiced the true status of being: "And God saw everything that he had made, and, behold, *it was* very good. And

the evening and the morning were the sixth day." (Genesis 1:31.)

## Romans 14:15

- (A.V.): But if thy brother be grieved with *thy* meat, now walkest not thou charitably. Destroy not him with thy meat, for whom Christ died.
- (SNT): But if thou grieveest thy brother, because of food, thou walkest not in love. On account of food, destroy not him for whom Messiah died.—
- (NNT): For if on account of food thy brother is made to mourn, thou art no longer walking according to love. Do not with thy food destroy him for whom Christ died.
- (JMT): If your brother is being injured because you eat a certain food, then you are no longer living by the rule of love. Do not let that food of yours ruin the man for whom Christ died.
- (WNT): If your brother is pained by the food you are eating, your conduct is no longer controlled by love. Take care lest, by the food you eat, you lead to ruin a man for whom Christ died.  
(Notes: "Take care, etc.;" the Greek tense (present imperative) implies 'as in fact you are leading him.')

## Romans 14:16

- (A.V.): Let not then your good be evil spoken of:
- (SNT): And let not our good thing be matter of reproach.
- (NNT): Let not then the blessing which ye enjoy be evil spoken of.
- (JMT): Your rights must not get a bad name.



(WNT): Therefore do not let the boon which is yours in common be exposed to reproach. (*Notes: "The boon;" the consciousness of Christian freedom which you may all have. "In common;" the 'yours' in this verse is plural. "Be exposed;" 'as you are exposing it' is implied.*)

(Comp): The 20th Century New Testament translates this text as follows: "Do not let what is right for you become a matter of reproach."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, Romans 14:16.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 14:16.

#### Romans 14:17

(A.V.): For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

(SNT): For the kingdom of God, is not food and drink; but is righteousness, and peace, and joy in the Holy Spirit.

(NNT): For the kingdom of God is not food and drink, but righteousness, and peace, and joy in the Holy Spirit;

(JMT): The Reign of God is not a matter of eating and drinking, it means righteousness, joy, and peace in the holy Spirit;

(WNT): For the Kingdom of God does not consist of eating and drinking, but of right conduct, peace and joy, through the Holy Spirit;

- (Comp): The 20th Century New Testament translates this text as follows: "For the Kingdom of God does not consist of eating and drinking, but of righteousness and peace and gladness through the presence of the Holy Spirit."

Romans 14:18

- (A.V.): For he that in these things serveth Christ is acceptable to God, and approved of men.
- (SNT): For he who is in these things a servant of Messiah, is pleasing to God, and approved before men.
- (NNT): for he who in this matter serveth Christ is well-pleasing to God, and approved by men.
- (JMT): he who serves Christ on these lines, is acceptable to God and esteemed by men.
- (WNT): and whoever in this way devotedly serves Christ, God takes pleasure in him, and men highly commend him.

Romans 14:19

- (A.V.): Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
- (SNT): Now let us strive after peace, and after the edification of one another.
- (NNT): Let us then strive to promote peace, and the edification of each other.
- (JMT): Peace, then, and the building up of each other, these are what we must aim at.
- (WNT): Therefore let us aim at whatever makes for peace and mutual upbuilding of character.
- (Comp): Conybeare gives the text this translation: "Let

us therefore follow the things which make for peace, such as may build us up together into one."

Paul is referring to David's words: "Depart from evil, and do good; seek peace, and pursue it." (Psalm 34:14.)

#### Romans 14:20

- (A.V.): For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.
- (SNT): And let us not, on account of food, destroy the work of God. For everything is, [indeed,] pure; yet it is evil, to the man who eateth with stumbling.
- (NNT): Do not for the sake of food undo the work of God. All things indeed are clean; but that which is pure is evil for that man who eateth so as to be an occasion for sin.
- (JMT): You must not break down God's work for the mere sake of food! Everything may be clean, but it is wrong for a man to prove a stumbling-block by what he eats;
- (WNT): Do not for food's sake be throwing down God's work. All food is pure; but a man is in the wrong if his food is a snare to others. (*Notes: "All food;" literally 'Everything.' "To others;" or, perhaps, 'to his own conscience.'*)
- (Comp): Conybeare translates this text as follows: "Destroy not thou the work of God for a meal of meat. All things indeed (in themselves) are pure; but evil is that which causes stumbling to the eater."

Ferrar Fenton gives the text this translation:  
“nor destroy the work of God on account of food. All is pure; but it is defiled to the man who eats in doubt.”

## Romans 14:21

- (A.V.): *It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.*
- (SNT): It is proper, that we neither eat flesh, nor drink wine, nor [do] anything, whereby our brother is stumbled.
- (NNT): It is good neither to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth, or is put in danger of falling, or is made weak.
- (JMT): the right course is to abstain from flesh or wine or indeed anything that your brother feels to be a stumbling-block.
- (WNT): The right course is to forego eating meat or drinking wine or doing anything that tends to your brother's fall. (Notes: “*Fall;*” other versions add ‘*or stumbling or enfeeblement.*’)

## Romans 14:22

- (A.V.): Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.
- (SNT): Thou art one in whom there is faith; keep it to thyself, before God. Blessed is he, who doth not condemn himself, in that thing which he alloweth.
- (NNT): Thou hast faith; have it to thyself before

God. Happy is he who doth not condemn himself in that which he alloweth.

(JMT): Certainly keep your own conviction on the matter, as between yourself and God; he is a fortunate man who has no misgivings about what he allows himself to eat.

(WNT): As for you and your faith, keep your faith to yourself in the presence of God. The man is to be congratulated who does not pronounce judgement on himself in what his actions sanction.

(Comp): Conybeare translates the text as follows: "Hast thou faith (that nothing is unclean)? keep it for thine own comfort before God. Happy is he who condemns not himself by the very judgment which he pronounces."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 14:22.

Romans 14:23

(A.V.): And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

(SNT): For he who eateth and doubteth, is condemned; because [he eateth] not in faith. For everything which is not of faith, is sin.

(NNT): But he that doubteth is condemned if he eat, because he doeth it not from faith; but everything which is not from faith is sin.

(JMT): But if anyone has doubts about eating and then eats, that condemns him at once; it was

not faith that induced him to eat, and any action that is not based on faith is a sin.

(WNT): But he who has misgivings and yet eats meat is condemned already, because his conduct is not based on faith; for all conduct not based on faith is sinful.

(Comp): Conybeare gives the text this translation: "But he who doubts, is thereby condemned if he eats, because he has not faith that he may eat; and every faithless deed is sin."

The 20th Century New Testament translates the text as follows: "He, however, who has misgivings stands condemned if he still eats, because his doing so is not the result of faith. And anything not done as the result of faith is a sin."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, Romans 14:23.





## CHAPTER XV.

### Romans 15:1

- (A.V.): We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.
- (SNT): We then who are strong, ought to bear the infirmity of the weak, and not to please ourselves.
- (NNT): We then who are strong ought to bear the infirmities of the weak, and not to please ourselves.
- (JMT): We who are strong ought to bear the burdens that the weak make for themselves and us. We are not to please ourselves.
- (WNT): As for us who are strong, our duty is to bear with the weaknesses of those who are not strong, and not seek our own pleasure.
- (Comp): Rotherham translates the verse as follows:  
"We are bound, however, || we, who are strong || | The weakness of them who are not strong | to be bearing, And not || unto ourselves || to give pleasure."

The first gleam of this thought was caught by Moses and applied to the homelier activities of mankind. This is recorded in Exodus, the twenty-third chapter, fifth verse: "If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him."

Romans 15:2

- (A.V.): Let every one of us please *his* neighbour for *his* good to edification.
- (SNT): But each of us should please his neighbor, in good things, as conducive to edification.
- (NNT): Let each one of us please his neighbor, to promote what is good, for edification.
- (JMT): Each of us must please his neighbour, doing him good by building up his faith.
- (WNT): Let each of us endeavour to please his fellow Christian, aiming at a blessing calculated to build him up.
- (Comp): Conybeare gives this text the following translation: "Let each of us therefore please his neighbor for good ends, to build him up."

Romans 15:3

- (A.V.): For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.
- (SNT): Because Messiah also did not please himself; but, as it is written: The reviling of thy revilers fell upon me.
- (NNT): For Christ did not seek his own pleasure, but, as it is written, "The reproaches of those who reproached thee fell on me."
- (JMT): Christ certainly did not please himself, but, as it is written, *The reproaches of those who denounced Thee have fallen upon me.*—
- (WNT): For even the Christ did not seek His own pleasure. His principle was, "THE RE-

PROACHES WHICH THEY ADDRESSED TO THEE  
HAVE FALLEN ON ME."

(Comp): Paul is quoting from the sixty-ninth Psalm, ninth verse: "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me."

Isaiah elaborated this thought of David as follows: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. (5) But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed." (Isaiah 53:4, 5.)

Romans 15:4

(A.V.): For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

(SNT): For everything written of old, was written for our instruction; that we, by patience and by the consolation of the scriptures, might possess hope.

(NNT): For whatever things were written aforetime, were written for our instruction; that we through the patience and the consolation of the Scriptures might have hope.

(JMT): All such words were written of old for our instruction, that by remaining stedfast and drawing encouragement from the scriptures we may cherish hope.

(WNT): For all that was written of old has been written for our instruction, so that we may always have hope through the power of endurance and the encouragement which the Scriptures afford.

(Comp): Rotherham translates the text as follows:  
 “||Whatsoever things, in fact, were written  
 aforetime|| |[All] for our own instruction|  
 were written,—In order that <through en-  
 durance, and through the encouragement of  
 the Scriptures> we might have their |hope|.”

# Romans 15:5

(A.V.): Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

(SNT): And may the God of patience and of consolation, grant to you, to think in harmony one with another, in Jesus Messiah;

(NNT): And may the God of patience and consolation grant that ye may be of the same mind one with another, according to Christ Jesus;

(JMT): May the God who inspires steadfastness and encouragement grant you such harmony with one another, after Christ Jesus,

(WNT): And may God, the giver of power of endurance and of that encouragement, grant you to be in full sympathy with one another in accordance with the example of Christ Jesus,

(Comp): Rotherham gives the text this translation:  
 “Now may ||the God of the endurance, and  
 of the encouragement||Give you||the same

thing||to be regarding amongst one another  
|according to Christ Jesus|;”

## Roman 15:6

- (A.V.): That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.
- (SNT): so that with one mind and one mouth, ye may glorify God, the Father of our Lord Jesus Messiah.—
- (NNT): that with one accord ye may with one mouth glorify God, the Father of our Lord Jesus Christ.
- (JMT): that you may unite in a chorus of praise and glory to the God and Father of our Lord Jesus Christ!
- (WNT): so that with oneness both of heart and voice you may glorify the God and Father of our Lord Jesus Christ.

## Romans 15:7

- (A.V.): Wherefore receive ye one another, as Christ also received us to the glory of God.
- (SNT): Wherefore, receive ye and bear up one another, as also Messiah received, to the glory of God.
- (NNT): Wherefore receive ye one another, as Christ received you to the glory of God.
- (JMT): Welcome one another, then, as Christ has welcomed yourselves, for the glory of God.
- (WNT): Habitually therefore give one another a friendly reception, just as Christ also has received you, and thus promote the glory of God.

## Romans 15:8

- (A.V.): Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:
- (SNT): Now I say, that Jesus Messiah ministered to the circumcision, in behalf of the truth of God, in order to confirm the promise [made] to the fathers;
- (NNT): For I say that Christ became a minister to the circumcised for the sake of God's truth, in order to make sure the promises given to the fathers;
- (JMT): Christ, I mean, became a servant to the circumcised in order to prove God's honesty by fulfilling His promises to the fathers,
- (WNT): My meaning is that Christ has become a servant to the people of Israel in vindication of God's truthfulness—in showing how sure are the promises made to our forefathers—  
(Notes: "A servant;" that is 'God's servant.' "In showing;" literally 'in order to show, etc.' this clause being apparently parallel to the preceding one in vindication of God's faithfulness.)
- (Comp): Paul is illustrating Solomon's thought found in I Kings, eighth chapter, fifty-sixth verse: "Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant."

## Romans 15:9

- (A.V.): And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I

will confess to thee among the Gentiles, and sing unto thy name.

(SNT): and that the Gentiles might glorify God for his mercies upon them, as it is written: I will confess to thee among the Gentiles, and to thy name will I sing psalms.

(NNT): and that the gentiles glorified God for his mercy, as it is written, "For this cause I will give praise to thee among the gentiles, and sing to thy name."

(JMT): and also in order that the Gentiles should glorify God for His mercy—as it is written, *Therefore will I offer praise to Thee among the Gentiles, and sing to thy name;*

(WNT): and that the Gentiles also have glorified God in acknowledgment of His mercy. So it is written, "FOR THIS REASON I WILL PRAISE THEE AMONG THE GENTILES, AND SING PSALMS IN HONOUR OF THY NAME."

(Comp): Paul is quoting from the eighteenth Psalm, forty-ninth verse: "Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name."

Romans 15:10

(A.V.): And again he saith, Rejoice, ye Gentiles, with his people.

(SNT): And again he said: Rejoice, ye Gentiles, with his people.

(NNT): And again he saith: "Rejoice, ye gentiles, with his people."

(JMT): or again, *Rejoice, O Gentiles, with his People;*



(WNT): And again the Psalmist says, "BE GLAD, YE GENTILES, IN COMPANY WITH HIS PEOPLE."

(Comp): This quotation is found in Deuteronomy, thirty-second chapter, forty-third verse: "Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people."

Romans 15:11

(A.V.): And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

(SNT): And again he said: Praise the Lord, all ye Gentiles; [and] laud him, all ye nations.

(NNT): And again: "Praise the Lord, all ye gentiles, and let every people praise him."

(JMT): or again, *Extol the Lord, all Gentiles, let all the peoples praise him;*

(WNT): And again, "PRAISE THE LORD, ALL YE GENTILES, AND LET ALL THE PEOPLE EXTOL HIM."

(Comp): This text is based upon the one hundred seventeenth Psalm, first verse: "O praise the LORD, all ye nations: praise him, all ye people."

Romans 15:12

(A.V.): And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

(SNT): And again Isaiah said: There will be a root of Jesse; and he that shall arise, will be a prince for the Gentiles; and in him will the Gentiles hope.—

- (NNT): And again Isaiah saith: "There shall be the shoot from Jesse, and he that riseth up to rule the gentiles; in him shall the gentiles hope."
- (JMT): or again, as Isaiah says, *Then shall the Scion of Jessai live, he who rises to rule the Gentiles; on him shall the Gentiles set their hope.*
- (WNT): And again Isaiah says, "THERE SHALL BE THE ROOT OF JESSE AND ONE WHO RISES UP TO RULE THE GENTILES. ON HIM SHALL THE GENTILES BUILD THEIR HOPES."
- (Comp): Paul has combined two verses of Isaiah, eleventh chapter, first and tenth verses: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: (10) And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

The name Jesse, a phallic term, means "living", or "manly" according to popular etymology. Jesse was a member of the tribe of Judah, the grandson of Boaz and Ruth, and the son of Abed. He was the father of eight children, the youngest of whom was David. He acquired wealth through sheep, and through this wealth prominence—in Bethlehem. He lacked that degree of spirituality which enabled others to hear God's Word concerning prophecy or guidance. For when Samuel came to him—in response to Principle—to anoint one of his sons who was later chosen to become king, Jesse presented all of

his sons but David at this special sacrifice feast, thinking David to be too young and therefore too insignificant to be brought thus before Samuel. Records do not show whether or not Jesse lived to see David's final demonstration. The last mention made of Jesse is recorded in 1 Samuel, twentieth chapter, and concerns the refuge which David sought from the King of Moab, during some troublous days, for his aged parents.

The translators of the King James Version have obscured the obvious connection existing between verses 12 and 13 by using the English verb "trust", found in the quotation from Isaiah, instead of the verb "hope". In the remaining four translations we find the verb "hope", and thus they furnish the keynote of relationship to the next verse, which begins with "Now the God of hope" etc.

#### Romans 15:13

- (A.V.): Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.
- (SNT): Now may the God of hope fill you with all joy and peace, by faith; that ye may abound in his hope, by the power of the Holy Spirit.  
(Notes: "Power;" or, as the Syriac gives, energy.)
- (NNT): And may the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit.
- (JMT): May the God of your hope so fill you with all

joy and peace in your faith, that you may be overflowing with hope by the power of the holy Spirit!

(WNT): May God, the giver of hope, fill you with continual joy and peace because you trust in Him—so that you may have abundant hope through the power of the Holy Spirit. (*Notes: “Continual;” literally ‘all.’ “Because you trust in Him;” literally ‘in believing.’*)

(Comp): Rotherham emphasizes the text in his translation: “Now||the God of the hope||fill you with all joy and peace|in believing|, So that ye may surpass in the hope, In the power of Holy Spirit.”

## Romans 15:14

(A.V.): And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

(SNT): Now I am persuaded, my Brethren, even I, concerning you; that ye too are full of goodness, and are replenished with all knowledge, and are able also to instruct others.

(NNT): But I myself am persuaded of you, my brethren, that ye are even of yourselves full of goodness, filled with all knowledge, able also to admonish one another.

(JMT): Personally I am quite certain, my brothers, that even as it is you have ample goodness of heart, you are filled with knowledge of every kind, and you are well able to give advice to one another.

(WNT): But as to you, brethren, I am convinced—yes, I Paul am convinced—that, even apart from my teaching, you are already full of goodness of heart, and enriched with complete Christian knowledge, and are also competent to instruct one another. (*Notes: “Yes, I Paul;” who may have seemed to be rebuking you.*)

Romans 15:15

(A.V.): Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

(SNT): Yet I have written rather boldly to you, my Brethren, that I might put you in remembrance; because of the grace which is given to me by God,

(NNT): But I have written to you, brethren, in a manner somewhat bold on some subjects, as putting you in mind, on account of the grace given me by God

(JMT): Still, by way of refreshing your memory, I have written you with a certain freedom, in virtue of my divine commission

(WNT): But I write to you the more boldly—partly as reminding you of what you already know—because of the authority graciously entrusted to me by God, (*Notes: “Authority graciously;” literally ‘grace.’*)

Romans 15:16

(A.V.): That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be

acceptable, being sanctified by the Holy Ghost.

(SNT): that I should be a minister of Jesus Messiah among the Gentiles, and should subserve the gospel of God, that the oblation of the Gentiles might be acceptable, and be sanctified by the Holy Spirit.

(NNT): that I should be a minister of Christ Jesus to the gentiles, performing the office of a priest in respect to the gospel of God, that the oblation of the gentiles may be acceptable, being sanctified by the Holy Spirit.

(JMT): as a priest of Christ Jesus to the Gentiles in the service of God's gospel. My aim is to make the Gentiles an acceptable offering, consecrated by the holy Spirit.

(WNT): that I should be a minister of Christ Jesus among the Gentiles, doing priestly duties in connexion with God's Good News so that the sacrifice—namely the Gentiles—may be acceptable to Him, being (as it is) an offering which the Holy Spirit has made holy.

(Comp): Rotherham gives the text this translation: "That I should be a public minister of Christ Jesus unto the nations, Doing priestly service with the glad message of God, In order that the offering up of the nations might prove to be acceptable, Being hallowed in Holy Spirit." This text is definitely related to Isaiah, sixty-sixth chapter, nineteenth and twentieth verses: "And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles

afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. (20) And they shall bring all your brethren *for* an offering unto the LORD, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD."

## Romans 15:17

- (A.V.): I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.
- (SNT): I have therefore a glorying in Jesus Messiah, before God.
- (NNT): I have then ground for glorying in Christ Jesus in regard to the things pertaining to God.
- (JMT): Now in Christ Jesus I can be proud of my work for God.
- (WNT): I can therefore glory in Christ Jesus concerning the work of God in which I am engaged.
- (Comp): Ferrar Fenton gives the text this translation: "Therefore I hold this appointment under Christ Jesus for affairs relating to God."

## Romans 15:18

- (A.V.): For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,



- (SNT): Yet I presume not to speak of anything [done] for the obedience of the Gentiles, which Messiah hath not wrought by me, in word and in deeds,
- (NNT): For I will not be bold to say anything but of what Christ hath actually wrought by me to bring the gentiles to obedience by word and deed,
- (JMT): I will not make free to speak of anything except what Christ has accomplished by me in the way of securing obedience of the Gentiles, by my words and by my deeds,
- (WNT): For I will not presume to mention any of the results that Christ has brought about by other agency than mine in securing the obedience of the Gentiles by word or deed,
- (Comp): Rotherham translates the text as follows: "For I will not dare to speak anything, save of the things which Christ | hath wrought out for himself | through me for the obedience of nations,—By word and deed,"

*Romans 15:19*

- (A.V.): Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.
- (SNT): by the power of signs and wonders, and by the power of the Holy Spirit; so that from Jerusalem I have made a circuit quite to Illyricum, and have fulfilled the announcement of the Messiah;
- (NNT): by the power of signs and wonders, by the

power of the Spirit; so that from Jerusalem, and in the country around even to Illyricum, I have fully made known the gospel of Christ;

(JMT): by the force of miracles and marvels, by the power of the Spirit of God. Thus from Jerusalem right round to Illyricum, I have been able to complete the preaching of the gospel of Christ—

(WNT): with power manifested in signs and marvels, and through the power of the Holy Spirit. But—to speak simply of my own labours—beginning in Jerusalem and the outlying districts, I have proclaimed without reserve, even as far as Illyricum, the Good News of the Christ; (*Notes: “But—to speak simply of my own labours;” literally ‘so that.’ “Have proclaimed;” the tense (the Greek perfect) implies ‘where the Glad Tidings are echoing and re-echoing still.’*)

(Comp): Illyricum was the Roman name of a region lying along the east coast of the Adriatic Sea, to the north and west of Macedonia. This district is mountainous and inhospitable. In A. D. 9 this territory was subdued by Tiberius and later it became one of the four great divisions of the Roman Empire, embracing the territory lying between the Adriatic, the Danube, the Black Sea and Macedonia. Illyricum included the districts now called N. Albania, Montenegro, Herzegovina, and Bosnia. Jerome, an ancient Christian father, was a native of Illyricum. The question whether or not Paul included this territory in his travels or merely reached its borders is being argued

today among the various theologians, and this seems to be the only point of interest discovered from accredited sources.

That the march of Christianity did pass through this district is evidenced by the famous councils which were held in Illyricum about 365 A. D., 415 A. D., and 550 A. D., to ponder the questions of the consubstantiality of the three Persons in the Trinity.

Solomon's words acted as a wholesome check upon the Christians of Paul's time: "Whoso boasteth himself of a false gift *is like* clouds and wind without rain." (Proverbs 25:14.)

Romans 15:20

- (A.V.): Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:
- (SNT): while I was careful not to preach where the name of Messiah had been invoked, lest I should build upon another man's foundation;
- (NNT): but always earnestly desiring to preach it in this manner,—not where Christ had been named, that I might not build on another's foundation,
- (JMT): my ambition always being to preach it only in places where there had been no mention of Christ's name, that I might not build on foundations laid by others,
- (WNT): making it my ambition, however, not to tell the Good News where Christ's name was already known, for fear I should be building on another man's foundation.

(Comp): An agreement had been reached between Paul and the "pillars" of the primitive church,—James, Peter, and John,—that they should confine their activity to the Jews, and Paul was to turn to the Gentiles. This gave him an hitherto untouched field of thought.

## Romans 15:21

(A.V.): But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

(SNT): but, as it is written: They, to whom mention of him had not been made, will see him; and they, who had not heard, will be obedient.—

(NNT): but, as it is written: "They, to whom no tidings concerning him came, shall see; and they that have not heard shall understand."

(JMT): but that (as it is written) *They should see who never had learned about him, and they who had never heard of him should understand.*

(WNT): But, as Scripture says, "THOSE SHALL SEE, TO WHOM NO REPORT ABOUT HIM HAS HITHERTO COME, AND THOSE WHO UNTIL NOW HAVE NOT HEARD SHALL UNDERSTAND."

(Comp): Paul is quoting from Isaiah, fifty-second chapter, fifteenth verse, which reads: "So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider."

Again Isaiah prophesied: "I am sought of *them that* asked not *for me*; I am found of

*them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name." (Isaiah 65:1.)

## Romans 15:22

- (A.V.): For which cause also I have been much hindered from coming to you.
- (SNT): And on this account, I have been many times prevented from coming to you.
- (NNT): For which cause also, for the most part, I have been hindered from coming to you.
- (JMT): This is why I have been so often prevented from visiting you.
- (WNT): And it is really this which has again and again prevented my coming to you. (*Notes: "This;" this unresting evangelistic labour, always breaking new soil.*)

## Romans 15:23

- (A.V.): But now having no more place in these parts, and having a great desire these many years to come unto you;
- (SNT): But now, since I have no place in these regions, and as I have been desirous for many years past to come to you,
- (NNT): But now having no more opportunity in these regions, and having had for many years a great desire to come to you,
- (JMT): But now, as I have no further scope for work in these parts, and as for a number of years I have had a longing to visit you
- (WNT): But now, as there is no more unoccupied

ground in this part of the world, and I have for years past been eager to pay you a visit,

Romans 15:24

- (A.V.): Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.
- (SNT): when I go to Spain, I hope to come and see you; and that ye will accompany me thither, when I shall have been satisfied, in some measure, with visiting you.
- (NNT): when I go to Spain, I will come to you; for I hope to see you on my way, and to be helped forward thither by you, after I have in some degree satisfied myself with your company.
- (JMT): whenever I went to Spain, I am hoping to see you on my way there, and to be sped forward by you after I have enjoyed your company for awhile.
- (WNT): I hope, as soon as ever I extend my travels into Spain, to see you on my way and be helped forward by you on my journey, when I have first enjoyed being with you for a time.
- (Comp): This trip to Spain covered a distance of approximately 1700 miles, and a day's journey at that time compassed not more than 50 miles.

Romans 15:25

- (A.V.): But now I go unto Jerusalem to minister unto the saints.



- (SNT): But I am now going to Jerusalem, to minister to the saints.
- (NNT): But now I am going to Jerusalem on a service of relief to the saints.
- (JMT): At the moment I am off to Jerusalem on an errand to the saints.
- (WNT): But at present I am going to Jerusalem to serve God's people,
- (Comp): Paul had agreed with James, John, and Peter that, although confining his efforts to the Gentiles, he would nevertheless assist the churches under their guidance, in the problem of supply. Paul's willingness and eagerness to do this went a long way toward breaking down the prejudice against him and against the Gentiles. It therefore resulted in welding a real link between all those primitive churches, a link which held as well as it could be expected to hold at that level of understanding; for the knowledge of how to protect one's work and growth from the operation of evil, expressed in reversal, had not been attained by the Christians of that period.

Romans 15:26

- (A.V.): For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.
- (SNT): For they of Macedonia and Achaia, have been willing to make up a contribution for the needy saints who are at Jerusalem.
- (NNT): For Macedonia and Achaia have thought it



good to make a contribution for the poor among the saints in Jerusalem.

(JMT): For Macedonia and Achaia have decided to make a contribution for the poor among the saints at Jerusalem.

(WNT): for Macedonia and Greece have kindly contributed a certain sum in relief of the poor among God's people, in Jerusalem.

(Comp): The district of Macedonia, a Roman Province, included among other towns those of Phillipi and Thessalonica, and it was the churches of these towns—to which Paul later addressed two of his famous epistles—that sent financial assistance to the Jerusalem Christians. These gifts were sent in care of Paul and Barnabas.

Achaia was another name for Greece, and the church which joined those of Macedonia was the Church of Corinth. To this group of earnest thinkers, also, Paul addressed one of his epistles.

#### Romans 15:27

(A.V.): It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

(SNT): They were willing, because they were also debtors to them; for if the Gentiles have been participators with them in the Spirit, they are debtors to serve them also in things of the flesh.

(NNT): They have thought it good, and they owed it

to them. For if the gentiles have shared in their spiritual things, they ought in return to minister to them in temporal things.

(JMT): Such was their decision; and yet this is a debt they owe to these people, for if the Gentiles have shared their spiritual blessings, they owe them a debt of aid in material blessings.

(WNT): Yes, they have kindly done this, and, in fact, it was a debt they owed them. For seeing that the Gentiles have been admitted into partnership with the Jews in their spiritual blessings, they in turn are under an obligation to render sacred service to the Jews in temporal things.

Romans 15:28

(A.V.): When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

(SNT): When therefore, I shall have accomplished this, and shall have sealed to them this fruit, I will pass by you into Spain.

(NNT): When therefore I have completed this business, and secured to them this fruit, I shall set out to pass through you to Spain.

(JMT): Well, once I finish this business by putting the proceeds of the collection safely in their hands, I will start for Spain and take you on the way.

(WNT): So after discharging this duty, and making sure that these kind gifts reach those for whom they are intended, I shall start for

Spain, passing through Rome on my way there; (*Notes: "Discharging this duty;" the expression here used by Paul was perhaps intended to suggest that the gift he brought was a religious offering. "Those for whom they are intended;" literally 'them.'*)

## Romans 15:29

- (A.V.): And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.
- (SNT): And I know that when I come to you, I shall come in the fullness of the blessing of the gospel of Messiah.—
- (NNT): And I know that when I come to you, I shall come in the fulness of the blessing of Christ.
- (JMT): When I do come to you, I know I will bring a full blessing from Christ.
- (WNT): and I know that when I come to you it will be with a vast amount of blessing from Christ.

## Romans 15:30

- (A.V.): Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;
- (SNT): And I beseech you, my Brethren, by our Lord Jesus Messiah, and by the love of the Spirit, that ye labor with me in prayer to God for me;
- (NNT): But I beseech you, by our Lord Jesus Christ, and by the love produced by the Spirit, that ye strive together with me in prayers to God for me;

- (JMT): Brothers, I beg of you, by our Lord Jesus Christ and by the love that the Spirit inspires, rally round me by praying to God for me;
- (WNT): But I entreat you, brethren, in the name of our Lord Jesus Christ and by the love which His Spirit inspires, to help me by wrestling in prayer to God on my behalf, (*Notes: "But;" the Apostle was anticipating a happy visit to Rome, but he had grave fears as to his own safety in going to Jerusalem first.*)

## Romans 15:31

- (A.V.): That I may be delivered from them that do not believe in Judæa; and that my service which *I have* for Jerusalem may be accepted of the saints;
- (SNT): that I may be delivered from them in Judæa, who believe not; and that the ministration, which I carry to the saints in Jerusalem, may be well received;
- (NNT): that I may be delivered from the unbelievers in Judæa, and that my service for Jerusalem may prove acceptable to the saints;
- (JMT): pray that I may be delivered from the unbelievers in Judæa, and also that my mission to Jerusalem may prove acceptable to the saints.
- (WNT): asking that I may escape unhurt from those in Judæa, and that my service for Jerusalem service which I am going to Jerusalem to render may be well received by the Church there,

Romans 15:32

- (A.V.): That I may come unto you with joy by the will of God, and may with you be refreshed.
- (SNT): and that, by the good pleasure of God, I may come to you with joy, and may take comfort with you.—
- (NNT): so that, through the will of God, I may come to you in joy, and may with you be refreshed.
- (JMT): Then, by God's will, I shall gladly come to you and rest beside you.
- (WNT): in order that if God be willing I may come to you with a glad heart, and may enjoy a time of rest with you.

Romans 15:33

- (A.V.): Now the God of peace *be* with you all. Amen.
- (SNT): And may the God of peace be with you all: Amen.
- (NNT): And may the God of peace be with you all. Amen.
- (JMT): The God of peace be with you all! Amen.
- (WNT): May God, who gives peace, be with you all! Amen.

## CHAPTER XVI.

### Romans 16:1

- (A.V.): I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:
- (SNT): And I commend to you Phebe, our sister, who is a servant of the church in Cenchrea:
- (NNT): I commend to you Phœbe our sister, who is a deaconess of the church at Cenchreæ;
- (JMT): Let me introduce our sister Phoebe, a deaconess of the church at Cenchreae;
- (WNT): Herewith I introduce our sister Phoebe to you, who is a servant of the Church at Cenchreae, (*Notes: "Who is;" other versions add 'also', that is in addition to her being recognised as a Christian sister. 'Servant;' or 'deaconess.'*)
- (Comp): Scholars agree that Phoebe was the bearer of this Epistle, which, as private correspondence, was automatically excluded from the mails of that day—the Imperial Post.

Phebe, or Ph(oe)be, to give the correct spelling, was one of those wealthy women who at each period of Truth's advanced appearing, have been found giving that true support and timely assistance so sorely needed during the establishment of His work.

Her name, which means "radiant", is that of the moon goddess, the sister of Phoebus (Apollo). With the peculiar stress which at that time was laid upon the importance of

names—their significance and consequent influence upon individual consciousness,—it is evident that Phoebe's failure to drop her heathen name for a Christian one reveals her superiority to superstition; such a growth would have followed naturally as a result of Paul's clear teaching.

Cenchrea was a harbor about nine miles from Corinth, on the Saronic Gulf, and was the eastern port of that city. It was a town of some size, containing the temples of Aphrodite and Artemis, the sanctuaries of Isis, and the famous Baths of Helen. Prior to Paul's time, it was devoted to the prevailing mesmerism and vice; but under his influence it became the seat of much spiritual activity and growth. A church, the branch of the one at Corinth, flourished at the time of Paul's writing. The modern village of Kikries occupies the site of ancient Cenchrea.

#### Romans 16:2

- (A.V.): That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.
- (SNT): That ye may receive her in our Lord, as is just for saints; and that ye may assist her, in whatever thing she may ask of you: for she also hath been assistant to many, and to me also.—
- (NNT): that ye may receive her in the Lord in a manner worthy of the holy, and assist her in what-



ever business she may need your aid; for she hath been a helper of many, and of myself also.

(JMT): receive her in the Lord as saints should receive one another, and give her any help she may require. She has been a help herself to many people, including myself.

(WNT): that you may receive her as a fellow Christian in a manner worthy of God's people, and may assist her in any matter in which she may need help. For she has indeed been a kind friend to many, including myself.

#### Romans 16:3

(A.V.): Greet Priscilla and Aquila my helpers in Christ Jesus:

(SNT): Salute ye Priscilla and Aquila, my fellow-laborers in Jesus Messiah; (*Notes: "Salute;" or, as the Syriac gives, ask ye of the peace of.*)

(NNT): Salute Prisca and Aquila, my fellow-laborers in Christ Jesus;

(JMT): Salute Prisca and Aquila, my fellow-workers in Christ Jesus,

(WNT): Greetings to Prisca and Aquila my fellow labourers in the work of Christ Jesus—

(Comp): Claudius banished the Jews from Rome sometime during the year 49 A. D. Among them were Priscilla and Aquila, who were natives of Pontus. They settled at Corinth. Both were cultured and evidently people of some means; although, like many other persecuted Jews, they followed the trade of "tent makers". It was while engaged in this work that

they met Paul and became aroused to the Truth through that association. Paul lived with them during his stay at Corinth. They followed him to Ephesus and remained there teaching, while Paul went on to Jerusalem. Priscilla and Aquila were the teachers of Apollos, the famous Alexandrian; we learn, also, that church services were held at their house. Some authorities claim that Priscilla (or Prisca to give the Latin form) was a Gentile of high birth, and Aquila a Jew. It has been argued that their training and experience, as well as their individual points of view, equipped them to collaborate in writing the Epistle to the Hebrews, so long attributed to Paul. This however has not been generally accepted. Nothing further is known about them, although untrustworthy tradition claims that they were finally beheaded by fanatical Jews.

## Romans 16:4

- (A.V.): Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.
- (SNT): who, for my life, surrendered their own necks; and to whom, not only I am grateful, but also all the churches of the Gentiles.
- (NNT): who for my life laid down their own necks; to whom not I alone give thanks, but also all the churches of the gentiles;
- (JMT): who have risked their lives for me; I thank them, and not only I but all the Gentile churches as well.

(WNT): friends who have endangered their own lives for mine. I am grateful to them, and not I alone, but all the Gentile Churches also.

## Romans 16:5

(A.V.): Likewise *greet* the church that is in their house. Salute my well beloved Epænetus, who is the first fruits of Achaia unto Christ.

(SNT): And give a salutation to the church which is in their house. Salute my beloved Epenetus, who was the first fruits of Achaia in Messiah.

(NNT): salute also the church that is in their house. Salute Epænetus, my beloved, who is the first fruit gathered from Asia for Christ.

(JMT): Also, salute the church that meets in their house. Salute my beloved Epaenetus, the first in Asia to be reaped for Christ.

(WNT): Greetings, too, to the Church that meets at their house. Greetings to my dear Epaenetus, who was the earliest convert to Christ in the province of Asia; (*Notes: "The Church, etc.;" the trade that Aquila and Priscilla and Paul followed no doubt necessitated their occupation, if not of a large house, at any rate of a house that contained one large room, probably the entire top story.*)

(Comp): Epaenetus means in the Greek "approved" or "praised". Authorities agree that he was the first man in Asia to awaken to the Truth through Paul's efforts. This accounts for the affectionate manner in which Paul refers to him. In accordance with the custom of that period, "seniority" ranking as a Christian, which Priscilla and Aquila also enjoyed,

would have placed much responsibility upon Epaenetus. Nothing is known of him beyond this Scriptural reference.

#### Romans 16:6

- (A.V.): Greet Mary, who bestowed much labour on us.  
 (SNT): Salute Mary, who hath toiled much with you.  
 (NNT): Salute Mary, who labored much for us.  
 (JMT): Salute Mary, who has worked hard for you.  
 (WNT): to Mary who has laboured strenuously among you;  
 (Comp): Nothing more is known of Mary—mentioned in this text—beyond Paul's reference. Even the recent excavations in Egypt and elsewhere have failed to throw more light upon one who evidently was worthy of much commendation, being spiritually minded enough to discern Paul's message and willing enough to give herself to the cause.

#### Romans 16:7

- (A.V.): Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.  
 (SNT): Salute Andronicus and Junia, my relatives, who were in captivity with me, and are of note among the legates, and were in Messiah before me.  
 (NNT): Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

(JMT): Salute Andronicus and Junias, fellow-countrymen and fellow-prisoners of mine; they are men of note among the apostles, and they have been in Christ longer than I have.

(WNT): and to Andronicus and Junia, my countrymen, who once shared my imprisonment. They are of note among the Apostles, and are Christians of longer standing than myself. (*Notes: "Countrymen;" or perhaps 'relatives.' "Are of note among the Apostles;" or 'are held in high esteem by the Apostles.' "Are Christians, etc.;" literally 'were in Christ (as they still are) before me.'*)

(Comp): The name Andronicus means literally "man-conquering". Little is known about him. He was a Jew and enjoyed that distinction which accompanied "seniority of service" within the primitive church—having been awakened to the Truth before Paul's conversion. Tradition declares that Andronicus became Bishop of Spain.

Authorities have been unable to determine whether the name Junia is feminine or masculine. Those who are satisfied that it is feminine believe her to have been the wife of Andronicus—an assumption supported by the fact that many couples were found in the primitive church who had cast their lot with those early workers and given their all as communal property.

#### Romans 16:8

(A.V.): Greet Amplias my beloved in the Lord.

(SNT): Salute Amplius, my beloved in our Lord.

(NNT): Salute Amplius, my beloved in the Lord.

(JMT): Salute Amplias, my beloved in the Lord.

(WNT): Greetings to Ampliatus, dear to me in the Lord;

(Comp): The name Amplias is a contraction of Ampliatus, and Paul has, on several occasions, abbreviated the names of his closest friends in referring to them in his epistles to the churches. Nothing in particular is known about Ampliatus apart from this reference. The Greeks, however, claim that he was ordained Bishop of Adypopolis, in Moesia, by the Apostle Andrew; also that he was one of the seventy disciples, and, finally, a martyr. The Greek church observes a festival in his honor on October 31.

Romans 16:9

(A.V.): Salute Urbane, our helper in Christ, and Stachys my beloved.

(SNT): Salute Urbanus, a laborer with us in Messiah; and my beloved Stachys.

(NNT): Salute Urbanus, our fellow-laborer in Christ, and Stachys, my beloved.

(JMT): Salute Urbanus, our fellow-worker in Christ, and my beloved Stachys.

(WNT): to Urban our fellow labourer in Christ, and to my dear Stachys.

(Comp): The name Urbane is a contraction of the Latin name Urbanus. The name was common among the Greek slaves and this fact has led some authorities to assume that he also had been a slave. Nothing so far has been



discovered which throws light on the man or his work.

Stachys, a Greek, is mentioned in the apocryphal list of the famous "seventy". Tradition claims that he was ordained Bishop of Byzantium by Andrew. In the apocryphal "Acts of Phillip" one who bore this name was the host of Phillip in Hierapolis. Nothing definite however is actually known—so far—concerning the man.

Romans 16:10

- (A.V.): Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*.
- (SNT): Salute Apelles, chosen in our Lord. Salute the members of the house of Aristobulus.
- (NNT): Salute Apelles, the approved in Christ. Salute those who belong to the family of Aristobulus.
- (JMT): Salute that tried Christian, Apelles. Salute those who belong to the household of Aristobulus.
- (WNT): Greetings to Apella, that veteran believer; and to the members of the household of Aristobulus.
- (Comp): The name Apelles came from the Latin "Appello" meaning "to call". One of the famous Christian Fathers named Origen claimed that Apelles was one and the same man named Apollos, the brilliant and devoted Alexandrian who aided the Church of Ephesus during its early struggles. Subsequent scholarship however has not supported this view of Origen.



Old church traditions claim that Apelles also was one of the "seventy" and that he was ordained Bishop either of Smyrna or Heracleia. The Greeks observe his festival also on October 31, the festival held in honor of Amplias. Nothing definite is known so far concerning the man or his work.

The name Aristobalus means in the Greek—"best counsellor". There were several noted men who bore the name. We have nothing but untrustworthy tradition to turn to for information concerning Aristobalus—friend of Paul. From this source we find him represented as the brother of Barnabas, as well as a member of the "seventy". He was ordained a Bishop by either Paul or Barnabas, and was sent to Britain, later, where he won success and finally passed on.

#### Romans 16:11

(A.V.): Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

(SNT): Salute Herodion, my kinsman. Salute the members of the house of Narcissus, who are in our Lord. (*Notes: "Members;" or, as the Syriac gives, sons.*)

(NNT): Salute Herodion, my kinsman. Salute those of the family of Narcissus, who are in the Lord.

(JMT): Salute my fellow-countryman Herodion. Salute such members of the household of Narcissus as are in the Lord.

(WNT): Greetings to my countryman, Herodion; and to the believing members of the household of Narcissus.

(Comp): This relative of Paul's, Herodion by name, left no record of achievement for posterity. Only the merest details are available regarding him. According to Hippolytus he became a bishop of Tarsus. He is commemorated in the Greek church on April 8th. Tradition tells us that he was ordained by Peter to that post in Tarsus and that he was beheaded in Rome at the time Peter was crucified there.

Again tradition tells us all we know concerning Narcissus. Briefly these are the claims: that he was a pupil of Paul; that he entertained Peter in Rome after he had been made a "presbyter"; and finally that he was numbered among the famous "seventy" whom our Master sent forth to test their healing ability. Some authorities believe that Narcissus was one and the same man who had been a great favorite of Emperor Claudius, and who was put to death in 54 A. D. by order of Agrippina.

#### Romans 16:12

(A.V.): Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

(SNT): Salute Tryphena and Tryphosa, who toil in our Lord. Salute my beloved Persis, who toiled much in our Lord.

(NNT): Salute Tryphæna and Tryphosa, who labor

in the Lord. Salute Persis, the beloved, who labored much in the Lord.

(JMT): Salute Tryphaena and Tryphosa, who work hard in the Lord. Salute the beloved Persis; she has worked very hard in the Lord.

(WNT): Greetings to those Christian workers, Tryphaena and Tryphosa; also to dear Persis, who has laboured strenuously in the Lord's work.

(Comp): The names Tryphoena and Tryphosa mean in the Greek "luxurious". They were the names of two women who had given their thought and labor toward building up the work which Paul had commenced. Nothing is known of them, although in the Apocryphal "Acts of Paul and Thecla" we do find a character—a rich widow of Antioch—bearing the name of Tryphoena. It is further recorded that she gave Thecla a refuge in her home and sent money by Paul for relief to the poor.

Of "the beloved Persis" we find nothing beyond this statement of Paul's. Neither accredited authorities nor tradition offer the slightest bit of information concerning her. This and similar instances of self-depreciation (rather than spiritual understanding) have undoubtedly resulted in total eclipse for many of those early workers, as far as posterity and history are concerned. However divine justice will some day remove this resultant obscurity which seems to have settled down over the ages, and reveal all that it is

necessary to know, and thus give credit to whom it is due.

Romans 16:13

- (A.V.): Salute Rufus chosen in the Lord, and his mother and mine.
- (SNT): Salute Rufus, chosen in our Lord; and his and my mother.
- (NNT): Salute Rufus, the chosen in the Lord, and his mother, who is mine also.
- (JMT): Salute that choice Christian, Rufus; also his mother, who has been a mother to me.
- (WNT): Greetings to Rufus, who is one of the Lord's chosen people; and to his mother, who has also been a mother to me.
- (Comp): The name Rufus is from the Latin and means "red". We have little information beyond what tradition affords concerning Rufus. Some authorities identify him as the same Rufus mentioned in the Gospels as the son of Simon the Cyrenian who was compelled to carry the cross to Calvary.

Of his mother, whom Paul included in this text, we know nothing.

Tradition claims that Rufus became Bishop of Thebes. This belief is recorded in the "Acts of Andrew" and of "Peter". Rufus is commemorated by the Greek Church on November 12th.

Romans 16:14

- (A.V.): Salute Asyncritus, Phlegon, Hermas, Patro-

bas, Hermes, and the brethren which are with them.

(SNT): Salute Asyncritus, and Phlegon, and Hermas, and Patrobas, and Hermes, and the brethren who are with them.

(NNT): Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them.

(JMT): Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers of their company.

(WNT): Greetings to Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and to the brethren associated with them;

(Comp): So little is known today of this group of workers. Students agree that in all probability they formed a separate body, or Church, such as those which so frequently grew up amid the stress of opposition. They usually met in the home of one of the members.

The name Asyncritus means in the Greek "not compared", implying "not to be compared". Of the man, we only know that he became Bishop of Hyncania. The Greek Church observes his festival April 8th.

The name of "Phlegon" means in the Greek "burning". A legend tells us that this man was one of the famous "seventy" and, also, that he became Bishop of Marathon. Another legend claims that he was martyred on April 8th, which is the day the Byzantine Church commemorates his achievements.

The name "Hermas" is the name of the Greek god of gain. Tradition names Hermas among the "seventy" apostles and claims him to have been the Bishop of Philippi. For a long period Hermas was identified as the author of that allegory entitled "The Shepherd". This has recently been refuted.

The name of Patrobas means in the Greek "life of (his) father". Tradition alone serves to throw light on this early Christian. It claims that he was one of the "seventy" disciples, that he became Bishop of Puteoli, and that he suffered martyrdom on a certain November 4th. The Greek Church commemorates him on this day.

The name of "Hermes" is the Greek equivalent for Mercury. This man was also numbered among the "seventy", and became Bishop of Dalmatia.

The apostles' assignments of these ancient worthies to this high post of "bishop", which implied leadership and teaching, finds an analogy in the early history of Christian Science. So too did Mrs. Eddy send forth students whom she had prepared, to the most important cities of the world, to perform similar high tasks.

Romans 16:15

(A.V.): Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

(SNT): Salute Philologus and Julia, Nereus and his

sister, and Olympas, and all the saints who are with them.

(NNT): Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

(JMT): Salute Philologus and Julia, Nereus and his sister, Olympas too, and all the saints in their company.

(WNT): to Philologus and Julia, Nereus and his sister and Olympas, and to all God's people associated with them.

(Comp): The name Philologus means in the Greek "fond of talk". From one of the early Christian fathers and writers—Origen—we learn that he was the head of a Christian Household which was presumed to have included the others mentioned in this text. Tradition claims that Andrew assigned him to the post of Bishop of Sinope in Pontus; also, that he too was numbered among the "seventy".

Recent scholarship has accepted the traditional claim that Philologus and Julia were man and wife, and consequently has dropped the comma found in the King James Version, separating the two names.

One reason for the confusion and difficulty in finding accurate information concerning so many of these early workers, is the fact that their names were so common that even in the early stages of Christianity the writers themselves were confused in properly crediting certain events and individual histories.



The Latin name "Julia" is the feminine of Julius. Of this woman's work and history we find practically nothing; yet both were of sufficient importance to have elicited such recognition from Paul.

The name of Nereus is of uncertain origin and meaning.

One of the early Christian fathers—Origen—believed that Nereus belonged to the household of Philologus and Julia. Tradition further declares that he was beheaded at Tenacina during the reign of Nerva. Beyond this we find nothing concerning this early student.

We find nothing concerning Olympas beyond what tradition yields, namely, that he was one of the "seventy" disciples, that he was a member of the household of Philologus and Julia, and that he suffered martyrdom in Rome about A. D. 69.

Romans 16:16

- (A.V.): Salute one another with an holy kiss, The churches of Christ salute you.
- (SNT): Salute one another, with a holy kiss. All the churches of Messiah salute you.
- (NNT): Salute each other with a holy kiss. All the churches of Christ salute you.
- (JMT): Salute one another with a holy kiss. All the churches of Christ salute you.
- (WNT): Salute one another with a holy kiss. All the Churches of Christ send greetings to you.

Romans 16:17

- (A.V.): Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.
- (SNT): And I beseech you, my Brethren, that ye beware of them who cause divisions and stumblings [among you], aside from the doctrine which ye have learned: and that ye stand aloof from them.
- (NNT): But I exhort you, brethren, to mark those who are causing divisions and offences, contrary to the doctrine which ye learned; and avoid them.
- (JMT): Brothers, I beg of you to keep your eye on those who stir up dissensions and put hindrances in your way, contrary to the doctrine which you have been taught. Avoid them.—
- (WNT): But I beseech you, brethren, to keep a watch on those who are causing the divisions among you, and are leading others into sin, in defiance of the instruction which you have received; and habitually to shun them. (*Notes: "Habitually to shun;" other versions 'promptly to turn from.'*)

Romans 16:18

- (A.V.): For they that are such serve not our Lord Jesus Christ, but their own belly; and by good works and fair speeches deceive the hearts of the simple.
- (SNT): For they who are such, do not serve our Lord Jesus Messiah, but their own belly: and by

bland speeches and good wishes, they beguile the hearts of the simple. (*Notes: "Good wishes;" or, as the Syriac gives, benedictions.*)

(NNT): For such men are not servants of our Lord Christ, but of their own appetites; and by good words and fair speeches they deceive the hearts of the simple.

(JMT): Such creatures are no servants of Christ our Lord, and they are slaves of their own base desires; with their plausible and pious talk they beguile the hearts of unsuspecting people.

(WNT): For men of that stamp are not bondservants of Christ our Lord, but are slaves to their own appetites; and by their plausible words and their flattery they utterly deceive the minds of the simple.

(Comp): Similar thought was voiced by both Solomon and by Isaiah, who wrote: "The simple believeth every word: but the prudent *man* looketh well to his going." (Prov. 14:15.) "His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. (11) Yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter." (Isaiah 56:10-11.)

Romans 16:19

(A.V.): For your obedience is come abroad unto all *men*. I am glad therefore on your behalf:

but yet I would have you wise unto that which is good, and simple concerning evil.

(SNT): But your obedience is known to every one. I therefore rejoice in you: and I would have you be wise in what is good, and blameless in what is evil.

(NNT): For your obedience hath become known to all. Over you, then, I rejoice; but I would have you wise as to that which is good, and simple as to that which is evil.

(JMT): But surely not of you! Everyone has heard of your loyalty to the gospel; it makes me rejoice over you. Still, I want you to be experts in good and innocents in evil.

(WNT): Your fidelity to the truth is everywhere known. I rejoice over you, therefore, but I wish you to be wise as to what is good, and simple-minded as to what is evil. (Notes:

*"Fidelity to the truth;" literally 'obedience.' Thus Paul obliquely warns his readers to beware lest their unsuspecting thirst for knowledge become a weakness on which those false teachers may practise.)*

Romans 16:20

(A.V.): And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

(SNT): And the God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Messiah, be with you.

(NNT): And the God of peace will soon beat down Satan under your feet. The grace of our Lord Jesus Christ be with you.

- (JMT): The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you.
- (WNT): And, before long, God the giver of peace will crush Satan under your feet. The grace of our Lord Jesus Christ be with you!
- (Comp): Paul is referring to the assurance found in Genesis, third chapter, fifteenth verse: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Romans 16:21

- (A.V.): Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.
- (SNT): Timothy, my fellow-laborer, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.
- (NNT): Timothy, my fellow-laborer, salutes you, and Lucius and Jason and Sosipater my kinsmen.
- (JMT): Timotheus my fellow-worker salutes you; so do my fellow-countrymen Lucius, Jason and Sosipater.
- (WNT): Timothy, my fellow worker, sends you greetings, and so do my countrymen Lucius, Jason and Sosipater.
- (Comp): The name Timothy or Timotheus, as the Authorized Version gives it, means in the Greek "honored of God". This disciple of Paul's was the son of a Greek father and a Jewish mother whose name was Eunice. He was born in Lystra, where later he met Paul on one of his journeys and, as a result of his

teaching, became aroused to the Truth. So clear was his grasp of spiritual law that Paul took him on several journeys as an associate worker. Timothy assisted in writing the Second Epistle to the Corinthians. As a concession to Jewish prejudice Paul had Timothy circumcised, since his father's nationality was so well known. Scholars have composed an itinerary of Timothy's journeys, through piecing together the various incidents recorded in Acts and his own Epistles. Tradition furnishes all that remains concerning Timothy, over and above these facts.

It is claimed that he became Bishop of Ephesus and passed on as a martyr. Tradition gives the circumstances of his martyrdom as follows: A great feast called the "Festival of Artemus" was in progress. Timothy entered and protested against the customary viciousness and immorality of the evening. This aroused evil to the point of murder.

Some authorities believe that Timothy was the "angel" of the Church of Ephesus, so addressed by John in Revelations. They contend that he possessed practically every attribute mentioned in John's message.

Lucius, mentioned in this text, has been confused with both Luke and Lucius mentioned in Acts thirteen, first verse. Authorities are unable to prove their varying contentions and history and tradition yield absolutely nothing concerning him.

Jason was a common Greek name frequently



adopted by the Hellenized Jews. It means (he) "that will cure", and is the equivalent of "Jesus" and "Joshua". Jason of Thessalonica was the host of Paul and Silas. His home was assaulted because he was their host, and, although Paul escaped, Jason was dragged before the ruler of the city. He immediately released him. Beyond this brief item of history, we find nothing concerning this disciple.

The name "Sosipater" means in the Greek "saver of (his) father". Nothing is known so far concerning this man. Even tradition is silent.

## Romans 16:22

- (A.V.): I Tertius, who wrote *this* epistle, salute you in the Lord.
- (SNT): I Tertius, who have written this epistle, salute you in the Lord.
- (NNT): I Tertius, who wrote this letter, salute you in the Lord.
- (JMT): I Tertius, who write the letter, salute you in the Lord.
- (WNT): I, Tertius, who write this letter, send you Christian greetings.
- (Comp): Nothing is known about Tertius, the amanuensis, to whom Paul dictated this epistle. That an amanuensis should take such liberty as is indicated in this verse, namely,—break into the letter with personal greetings,—was not at all an unusual practice.



## Romans 16:23

- (A.V.): Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.
- (SNT): Gaius, hospitable to me and to all the church, saluteth you. Erastus, the steward of the city, and Quartus a brother, salute you.
- (NNT): Gaius my host, and the host of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus, the brother.
- (JMT): Gaius, my host and the host of the church at large, salutes you. Erastus the city-treasurer salutes you; so does brother Quartus.
- (WNT): Gaius, my host, who is also the host of the whole Church, greets you. So do Erastus, the treasurer of the city, and Quartus our brother.
- (Comp): "Gaius" is the Greek for the Latin "Caius"—a common Roman name of that period. Neither history nor tradition offers the slightest bit of information concerning this host of Paul's. Scholars usually identify him as the Gaius mentioned in Acts, nineteenth chapter, twenty-ninth verse, who, as a fellow traveller of Paul, was seized by the populace at Ephesus. The name of Erastus comes from the Greek and means "beloved". Tradition tells us that Erastus was the financial steward or "treasurer" of the city, a high position for that period. He filled a similar position in the Church at Jerusalem, and later became Bishop

of Paneas. Nothing is known of him beyond these claims of tradition.

We find nothing regarding Quartus beyond what tradition claims, which is, that this Roman Christian was one of the seventy disciples and ultimately became Bishop of Berytus.

Romans 16:24

(A.V.): The grace of our Lord Jesus Christ *be* with you all. Amen.

(SNT): (Transposed so as to follow verse 27)

(NNT): The grace of our Lord Jesus Christ be with you all. Amen.

(JMT): (Omitted.)

(WNT): (Omitted.) (*Notes: "Other versions insert verse 24: 'The grace of our Lord Jesus Christ be with you all! Amen'."*)

Romans 16:25

(A.V.): Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

(SNT): Now unto God, who is able to establish you, —(according to my gospel, which is proclaimed concerning Jesus Messiah; and according to the revelation of the mystery, which was hidden from the times that are past,) (*Notes: "From the times that are past;" or, as the Syriac gives, from the times of ages.*)

(NNT): Now to him who is able to establish you according to my gospel and the preaching of

Jesus Christ, according to the revelation of the mystery which for eternal ages was unrevealed,

(JMT): [Now to Him who can strengthen you by my gospel, by the preaching of Jesus Christ, by revealing the secret purpose which after the silence of long ages has now been disclosed]

(WNT): To Him who has it in His power to make you strong, as declared in the Good News which I am spreading, and the proclamation concerning Jesus Christ, in harmony with the unveiling of the Truth which in the periods of past Ages remained unuttered,

(Comp): The study of recently discovered papyri shows that Paul borrowed this term "mystery" from current usage. There were "mystery" cults flourishing during his period, which claimed to awaken mankind from its materialism. What these cults held by way of certain philosophies was of course—to the uninitiated—"mysteries"; but to the members of these cults—self-evident realities. So it came to pass that "mysteries" were in reality "things revealed", and it was this construction of the term which Paul implied in this text—a meaning quite evident to his followers, who were accustomed to such terminology.

Romans 16:26

(A.V.): But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made

known to all nations for the obedience of faith:

(SNT): (but is at this time revealed, by means of the scriptures of the prophets; and by the command of the eternal God, is made known to all the Gentiles, for the obedience of faith;)

(NNT): but is now made manifest, and through the writings of the prophets, by the command of the everlasting God, is made known to all the nations to bring them to obedience to the faith,—

(JMT): [and made known on the basis of the prophetic scriptures (by command of the eternal God) to all the Gentiles for their obedience to the faith—]

(WNT): but has now been brought fully to light, and by the command of the God of the Ages has been made known by the writings of the Prophets among all the Gentiles to win them to obedience to the faith—

(Comp): Some of the early Christian fathers, as well as some later authorities, believed that Paul had in mind the passage from Isaiah: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea." (Isaiah 11:9.)

Romans 16:27

(A.V.): To God only wise, *be* glory through Jesus Christ for ever. Amen.

(SNT): [to him] who only is wise, be glory, through Jesus Messiah, for ever and ever: Amen.

(Verse 24. The grace of our Lord Jesus Messiah, be with you all: Amen.)

(NNT): to God, the only wise, through Jesus Christ, to whom be the glory for ever! Amen.

(JMT): [to the only wise God be glory through Jesus Christ for ever and ever: Amen.]

(WNT): to God, the only wise, through Jesus Christ, even to Him be the glory through all the Ages! Amen. (*Notes: "Even to Him;" literal 'to whom.' Ecstatic fervour triumphs over grammar!*)









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